

Sam Miffitt

The Theology of Religions

Proceedings

Ninth Biennial Meeting

ASSOCIATION OF PROFESSORS OF MISSIONS

EDEN THEOLOGICAL SEMINARY

Webster Groves, Missouri

June 10-12, 1968

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Office of the Secretary
Association of Professors of Missions
% Lutheran School of Theology at Chicago
1100 E. 55th St.
Chicago, Illinois 60615

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INTRODUCTION

Because of a growing demand from all kind of individuals and organizations interested in the world mission of the Christian Church, and from theological and other libraries, it has become accepted practice to publish in this form the Proceedings of the biennial meetings of the Association of Professors of Missions in the United States and Canada. Proceedings of the first three biennial meetings (1952, 1954, 1956) are not available. The Proceedings of the Fourth Biennial Meeting (Boston, 1958; theme, "Missionary Vocation"), the Sixth Biennial Meeting (Toronto, 1962; theme, "Our Teaching Responsibility in the Light of the De-Emphasis of the Words 'Missions' and 'Missionary' "), the Seventh Biennial Meeting (Philadelphia, 1964; theme, "The Theology of the World Apostolate"), the Eighth Biennial Meeting (Takoma Park, 1966; Theme, "An Inquiry into the Implications of Joint Action for Mission") and the Ninth Biennial Meeting, (this volume) are available at \$3.00 per copy. The Proceedings of the Fifth Biennial Meeting (Richmond, Va., 1960) were published as a book; Frontiers of the Christian World Mission Since 1938; Essays in Honor of Kenneth Scott Latourette, edited by Wilber C. Harr (New York; Harper & Brothers, 1962. 310 pp. \$5.00).

The program for the Ninth Biennial Meeting, as found on page three, is a revised copy of the original schedule. An omission in these proceedings is the paper of Father George A. Mueller of Maryknoll Seminary. When this is available I will send it to those receiving these Proceedings.

The Association is grateful to all participants in the 1968 Program, especially to those who read papers or led discussion sessions, and to the Eden Theological Seminary for serving as host to the Eighth Biennial Meeting. The worship periods, led by Dr. Katherine Hockin, were particularly memorable.

Lutheran School of Theology at Chicago
1100 E. 55th Street
Chicago, Illinois 60615

David L. Lindberg
Secretary, 1968-70

NINTH BIENNIAL MEETING
EDEN THEOLOGICAL SEMINARY
Webster Groves, Missouri
June 10-12, 1968

Worship Leader: Dr. Katherine B. Hockin
The Ecumenical Institute of Canada

MONDAY, JUNE 10

4:00 to 6:00 p.m. Registration
6:00 Supper
7:00 Opening Devotions
Greetings to the Association Meeting,
Dr. Lionel Whiston, Professor, Eden Theological Seminary
7:35 PAPER: "The Theology of Religions."
The Rev. George A. Mueller, Maryknoll Seminary
8:25 Discussion on the Paper
9:15 First Business Session
9:30 Evening Worship

TUESDAY, JUNE 11

8:00 Breakfast
9:00 Morning Devotions
9:30 "Recent Developments in the Mission Enterprise."
Dr. Howard Schomer, Executive Director, Department of Special-
ized Ministries, National Council of Churches.
10:30 Coffee Break
11:00 Open Conversation with Dr. Schomer
12:00 Lunch
2:00 PAPER: Theology and the World's Faiths, Professor Roland Scott,
Garrett Graduate School of Theology
3:00 Discussion of Paper.
4:30 Second Business Session
5:30 Supper
7:30 PAPER: "Understanding Other Religions from a 'Conservative
Evangelical' Point of View." The Rev. Jack Shepard,
Latin American Mission
9:00 Evening Worship

WEDNESDAY, JUNE 12

8:00 Breakfast
9:00 Morning Devotions
9:30 "Some Recent Books in Missions and World Religions. "
Professor James H. Pyke, Wesley Theological Seminary
10:55 Third Business Session. Adjournment.
11:30 Closing Worship
12:00 Lunch

DLL:bjj

Theology and the World's Living Faiths
Roland W. Scott, Garrett Graduate School of Theology

The tracing of Christian ecumenical thought concerning the relation of Christian faith to the world religions points at the outset to two recent developments. First, the different forms of religious existence, as well as the modes of their self-understanding have been substantially altered since the beginning of the nineteenth century. The social and political avalanches descending on the traditions of Asia and Africa during this time have changed the religious landscape and consequently the picture we have of it. We must believe that this period of critical transformation has had a decisive influence on those conditions that prepared the way for political and social responsibility. The religious life of the people has undergone a partial emancipation from customary forms of expression by a changing view of the world with an increasing concern for new forms of culture.

Another development particularly related to the ecumenical movement began with a Christian search for the meaning of human life and destiny in non-Christian thought and practice. In the wake of the events just noted the most active consideration has been given to the relations of the religions, and to the need for a meaningful Christian understanding of them. Enquiries during the last century and a half into various forms of religious existence and tradition have produced positive results in Christian understanding and attitude. The theological perspective has been deepened by those who have continued to work for an ever more complete comprehension of the "faiths" of Asia and Africa. No one attitude can be said to have prevailed at any time, even among the churches that recognize the significance of their mission in the world as one form of the fulfillment of their common search for Christian unity. Diversity of attitude and even theological disagreement have not detracted from the notable achievements of the past sixty years.

While Christians in the ecumenical movement have not reached a common understanding of the meaning of human existence as found in the other religious systems, the theological process has nevertheless been productive. In 1955 the Study Department of the World Council of Churches reported that though it had attempted (at Davos) to revive "the Tambaram debate", the discussion apparently needed to proceed in relation to new situations and with different terms than those current at Tambaram.⁽¹⁾ H. Kraemer's dogmatic thesis concerning Christian faith and the other religions raised issues to a large extent implicitly critical of, and radically at variance with, the results of the previous meeting of the International Missionary Council at Jerusalem in 1928. By his scrutiny and sifting of the work of his predecessors from as early as the second century, A.D. Kraemer saw himself contributing to the "common ecumenical effort of Christian thinking on the non-Christian religions". Jerusalem's investigation of the other religions had been largely a development of the presuppositions underlying the extensive enquiry pursued in preparation for the World Missionary Conference in 1910. But dissatisfaction was expressed with the method of evaluation followed by those who planned and executed the Jerusalem meeting because of the fear that what was being sought actually lead in the direction of a dangerous syncretism. The "Biblical realism" that rose to the zenith of theological attention at the Tambaram meeting reflected not only the dominant movement in European protestant theology, it also produced the dialectical situation afterwards known as the Tambaram debate. The criterion by which this theological realism judged all religions, including Christianity itself, decisively turned attention from "a universal Idea of Religion" to the self-disclosure of God in Jesus Christ. This, we may believe, was its major result. While the trend changed from the search for religious values to the interpretation of biblical revelation, it did not lead to a resolution of the issues.

Ecumenical thinking has moved on with events, although the goal ever since the early part of the century has remained the same, namely, the presentation of "Christianity to the minds of the non-Christian people", as it was stated in 1910 to be. (2) Later, the Christian message, or the Gospel of Christ took the place of the term "Christianity" which meanwhile had come to carry the heavy burden in the East of Western cultural religion. The Christian message continued to have universal meaning, whether in the setting of Faith and Order at Lausanne in 1927, or in the context of world mission at Jerusalem in 1928. The churches' understanding of themselves in the

constantly changing character of their mission called for no essentially different formulation of the message than in their first steps toward unity. Both in expressing the "widespread desire for unity" and in seeking to make known the Christian "message to the world" they found themselves encountering "secularism" on the other hand, and the non-Christian religions on the other. While the method of attempting a collective understanding in the earliest ecumenical meetings succeeded to a remarkable degree, the failure later to agree on some issues cannot be attributed to less effective methods of enquiry, or to the more varied composition of the conferences. I believe that several new factors are apparent in this situation: (i) The increasing understanding and appreciation of the other religions as embodying truth as well as error. (ii) The changing relationships of the nations of East and West, including Africa, with a steadily diminishing influence of colonial attitudes among western Christians. (iii) A resurgence of eastern religions, revealing a vitality that contradicted the earlier assumptions about their lack of vigor. (iv) New forms of non-Christian cultic and sectarian life that assumed a missionary posture for the ancient religions in the modern world. And (v) the self-judgment of Christians regarding the nature of Christianity as religion, and the meaning of Christian faith among the other religious faiths.

Particular attention has to be given to the theological implications of the questioning at the Jerusalem meeting which referred to the situation of missions and churches in non-western cultures. The way of dealing with this later at Tambaram centered around the theme presented in Kraemer's The Christian Message in a Non-Christian World, and the theological dialogue that was created within the ecumenical household. At this point it may be questioned whether the attempt to reach agreements in a propositional form can ecumenically succeed. And it must also be questioned whether such a method offers a useful way of meeting with men of other faiths. In the present transition of theological thinking Christian faith may not be expressed in ways agreeable to most participants in an effort to consider the Christian relation to other faiths. Attempts must continue, however, to push the frontiers of understanding and theological meaning beyond the former landmarks to the place where the nature and purpose of the Church's mission in the world today can be discerned. The Church not only sees itself in this light, but it also meets men engrossed in a life for which there is no church, and men for whom their traditional religions provide new meaning and satisfaction.

II

Orientation to the ecumenical situation as it is conditioned by non-Christian forms of existence in the modern world is possible by means of certain historical and theological observations.

1. The concrete forms of ecumenical unity which the Christian churches have sought center in the definitive meaning of Jesus Christ for the faith of the Church. This has significance in two ways. First, it is missionary in character as the terminology shows. W.A. Visser't Hooft notes that "when the term *oikoumene* is first used for the Christian Church itself, it is accompanied by the warning...that ecumenical concern is sterile without evangelistic and missionary concern." (3) although the motivation of ecumenical unity at first and now is "that the world may believe," the World Council of Churches itself posed the problem of the relation of mission and unity from an early time. (4) A tension does exist between the missionary and the ecclesiastical conceptions of unity. Though at present it may appear unimportant in view of the preoccupation with the theological and practical problems in the way of attaining unity in any form, the tension remains, and in the light of ecumenical developments, especially since the conclusion of the second Vatican Council, it will continue to show the normative direction for both ecclesiology and theology of mission.

The decisive factor now is the existential urgency of the problem of understanding the meaning of the other religious systems and men's commitments to them. The Christological character of the continuing search for more adequate expressions of missions and unity prevents the adoption of a conception of the brotherhood of religions in order to encounter the hostile, secular world. Ecumenical unity, which belongs to the concern of the Christian for the community of faith to which he is committed, is a particular that is not to be found in a search for religious universals. This does not preclude, however, Christians from collaborating with men of other religious communities. (5) In fact, such collaboration is expressly desired.

The second point of significance is that the ecumenical movement does not seek to embody all religious institutions into a universal community of faith. However much one may appreciate the spirit of tolerance that animates movements for religious understanding, an assumption of the basic sameness of the religions does not belong to an ecumenical theology. It suggests instead that we should look for the source in a common awareness of humanity that is basic to the social and cultural creativity found today in all religious communities. The self-understanding of different religious groups ought not to be forced into a philosophical structure of thought that violates any one of them. For the present we must simply assert "the new emphasis laid in all religions today on the fact of our common humanity." The ecumenical consultation at Nagpur, India, that culminated a series of meetings from Jerusalem to Hong Kong in 1960-61, declared:

"There is also evidence in contemporary religious renaissance of a recognition of responsible human decisions in the making of history. It would no longer be true to say that Asian religions encourage an attitude of passive resignation and inactivity in the here and now. On the contrary, there is a new activism which draws on religious sources and finds expression in collective endeavor to realize new social goals."(6)

The new emphasis, it must be noted, comes from the realization of cultural conditions that enhance the possibility of religious discourse among those who share a positive attitude toward history, and man's freedom in contributing to the making of the human world. We need not fully designate the Christian sources of meaning for this understanding of human life in order to appreciate what immense significance it can have for the other "faiths."

2. Theological interpretation must be undertaken in the course of the inter-religious dialogue so commonly featured at present in the Christian approach to men of other faiths. Without a clear understanding of the purpose of dialogue the aim will be ambiguous for a method that men of different traditions are asked to follow. The reason is not that Christians assume the question of conversion will arise. They may do so, or they may not. Thus, Paul Tillich in his encounter with Buddhists in Japan rejected conversion as the intention of dialogue. The Kandy Consultation sponsored by the World Council of Churches, on the other hand, clearly held out conversion and baptism as possible consequences of dialogue, but distinctly avoided any reference to them as necessary or even implied. The importance of a theological interpretation has been recognized in Japan and India where a "theology of dialogue" is being explored, and where dialogue itself is being attempted.(7)

Dialogue calls for a common spirit of mutual exchange and a kinship of understanding that cannot be obtained in widely disparate milieus. While the introduction may be friendly, and the presuppositions free from superior and absolutist attitudes, the interpretation of what is to take place must for the theologically minded Christian have a Christological basis. But must that same basis with its soteriological intention become the very invitation to dialogue? The Kandy Consultation seems to say that it should:

"God's love and purpose of salvation extend to all mankind, of every century, country and creed. He saves the world in and through Jesus Christ. Salvation in Christ has often been too narrowly understood.... It means light in darkness, liberation from all that oppresses, joy for those who mourn, and life out of death. It is total fulfillment of the meaning of human existence."(8)

The meaning of this unexceptionable assertion for the Christian men who made it raises no problem, but a point of disagreement shows itself at the very start when the question of the meaning of dialogue for the men of other "faiths" comes up. To this the Consultation could in the end only say:

"We are not agreed among ourselves whether or not it is part of God's redemptive purposes to bring about an increasing manifestation of the Saviour within other systems of belief, as such....The spirit of dialogue should anyway prevent our dogmatism on this subject."(9)

Meanwhile it is to be noted that the brief attempt at a theological view of the "other religions" did not succeed in that particular attempt. The problem has not been fully studied **recently** in an ecumenical way, although Roman Catholic theologians are dealing somewhat extensively with the question of revelation and salvation in the other religions.(10)

3. Inter-religious dialogue presupposes an attitude of cultural openness, and Christians must recognize the influence this will have on their interpretations of faith. A question arises at the beginning. Can the dialogue take place when each man presents his version of faith as the final and only revealed for of religious truth? A viable hermeneutic requires that the influence of culture on theological interpretation be recognized. The task of theology, then, includes the continuous weighing of the positive and negative influences of culture on the expressions of the Christian faith. This is one reason why Christians seem more ready than others to initiate a dialogue in which the risks are acknowledged. A contemporary Jew of the reform tradition can say, "It is Christianity, and not just the Christian, which is on the whole eager to initiate and enter dialogue; it is Judaism, rather than just the Jew, which is, by and large passive, silent and reluctant." (11) Yet he sees a change in the attitude of modern Jewry from the traditional silence which has inhered in Judaism. How may this be accounted for? "For an answer we must turn to the cultural and social conditions that characterize Jewish life in the modern world. Jewish openness can be seen as an outcome of the emancipation of Jewry within Western civilization. Emancipation signals the end of isolation."(12) Since Christianity is an organic dimension of Western culture, the Jew, emerging from a ghetto existence into the full stream of Western life, encounters Christianity "not only at very close quarters, but, so to speak, from within." The new possibility of religious understanding, for which dialogue is designed, can only be found in the conditions of a culture that encourages rather than disallows the more profound awareness of each religious heritage, whether it be Christian, Jewish, or other.

Commitments of faith are not set aside in the process of dialogical exchange, but they should not be made cultural outposts of external defense. (13) They are essential and they are to be affirmed. But what more distinct religious value could be found in modern secular culture than the neutral ground for exchange it offers men of different religious commitments? On this new basis the superiority and hostility generated in the past by Western Christianity in Eastern areas should disappear. At the same time, the notion of the essentially religious and spiritual character of the people of the East, as compared with the materialistic nature of Western life cannot be a religious model for a time when Asia, too, undergoes secularization, and Asians are heard to ask whether they are approaching an era of no religion at all. (14)

The new human frontier is the place of meeting for religious men of all traditions as they recognize that they have been conditioned by a technological and humanizing culture. Man, realizing his existence in this flux of desire and concern, has moved the religions out of isolation into a demanding proximity where they must learn to exist together. As appears to have happened in China, the religions may be forced into a new isolation from the real concerns of contemporary life. Christians for some time now have been accustomed to call the responses of the traditional religions to these dynamic forces, the renaissance of the old faiths. (15) Christianity itself shows the effects of a variety of influences with their resulting theological interpretations. The Christian theologian cannot assume that he speaks from a position of cultural security; in fact, he begins to enquire today about the nature of the theological situation in the West itself. (16) The task of the theologian then becomes the interpretation of Christian faith in consideration of the results of cultural anthropology and the history of religions, as well as in the light of biblical and historical studies of Christian existence. H. Kraemer saw a new day approaching when he wrote:

"Besides the dialogue of the metaphysical order, the meeting of East and West in their religio-cultural manifestations requires a re-thinking of the Christian faith and its meaning in contact and exchange with these Eastern religions". (17)

The historical religions are confronted with the reality of human existence in a new way, for it is by the activity of men and women who personally experience renaissance that their secularizing society removes some of the old landmarks. If the "faiths" are living, as the ecumenical theme indicates, it is in the person of those who have become aware of themselves and their societies as actually working toward historically relevant goals. Christian theology is thus called on to clarify and direct understanding so that Christians can embody in the new universalizing culture of freedom the authentic meaning of faith in Christ. Theology is also under the necessity of interpreting the meaning of the new historical existence that other religious men have begun to sense for themselves.

In this situation dialogue becomes not only a cultural possibility but a theological necessity within the milieu that fosters it. The Christian has a special interest in the outcome of this effort to understand the present critical meeting of religions in world history, because Christian faith has helped to create it, and the Church continues to have a concern for its direction. When cultural emancipation takes place, bringing men into the open who are seeking to be responsible in the world, the Christian must begin by asking what this means for the traditional spirituality characterizing each of the different religions. The new situation also causes the question of religious conversion to be raised quite explicitly, for the peril of confounding the cultural and spiritual elements in conversion has never been so real as today. It is necessary at the same time to enquire what is happening to Christianity itself as it responds to similar secular forces designed to achieve human goals. Nothing will be gained on a deserted front by ever so bold a theological tactic, but theological probings in the direction of human justice and freedom in secularized culture will help men of whatever religious tradition to know the dimensions of Christian faith. P.D. Devanandan observed that "on the frontiers of nascent faiths, doctrinal barriers no longer foreclose commerce. The outburst of newness of life in the resurgent non-Christian religions is due to increasing traffic across the border." (18) When accounting for this phenomenon he suggested that the secular plays the role of Christ incognito, awakening the ancient religions to responsible existence in the world. (19) If men of the "living faiths" come to a new understanding of their place in history and of the human values it achieves for them, the theologian must also reach a fresh self-understanding. Devanandan, it would appear, realized this fully when he turned from the exclusive emphasis on revelation to "the human aspects in God's redemptive act--on man as he really is, the creature for whose sake Jesus Christ died and rose from the dead." (20)

So Christian theology must be subjected to its own kind of judgment. There are, of course, non-Christian appraisals of Christianity, but another judgment must be heard which has criteria, as Paul Tillich said, in "the event on which Christianity is based...which is the appearance and reception of Jesus of Nazareth as the Christ..."(21) From this standpoint it is possible to understand all religions, including Christianity, which as religion can claim no special status nor can it be exempt, but must be subjected to self-criticism in the reality of Jesus Christ. It must be noted that Tillich himself, in the last of his published lectures on this subject, seemed to be less certain about the finality of this criterion as "a central event in the history of religions."(23)

One assumption of the religious dialogue is that the cultural situation is not only relevant, it determines to some degree the understanding that will emerge in the course of the exchange. This presents a hermeneutical problem for it cannot be assumed that a theology developed in the context of Western secular culture will be understood in the religious depths of Asian cultures. The universalist tendencies of the West are derived mainly from its religious basis and may therefore be expected to help in forming the interpretation of Western Christianity to religious men in other situations. Such an interpretation was not actually possible in the colonial period of Asian and African history, but now that the most serious cultural barriers to understanding have been removed there is no reason to believe that the universal meaning of the Christian Gospel is limited any longer by them. When secular and religious historians refer to the superior attitudes of Western Christians in the East as due to their "provincialism", the judgement is a cultural one.(24) But it refers in part to the absolute claims made in the form and content of theological systems, and in part to the mistaken assumptions of Christians regarding the nature and meaning of the other faiths. The attitude of superiority formerly expressed in the self-understanding of Western man has now no place in the thinking or activity of those who would humbly interpret Christian faith.

h. When the future of the historical religions becomes a matter of question, the meaning of religion in a secular world has to be clarified. Actually, in history as we experience it, the abolition of the separate religions can hardly be visualized. If a theological system abolishes the religions this is not a matter of fact, it is a theological judgement that bears no relation to the history of religions. The religions may and will change, they may be reconceived as is actually happening now. But from the perspective of any or all of them, what is understood to be religious will continue to be the source of meaning for people in this world. Karl Rahner's thought is valid at this point:

"To begin with, however much we must always work, suffer and pray anew and indefatigably for the unification of the whole human race, in the one Church of Christ, we must nevertheless expect, for theological reasons and not merely by reason of a profane historical analysis, that the religious pluralism existing in the world and in our own historical sphere of existence will not disappear in the foreseeable future."(25)

In whatever way the relation of the sacred and the secular is conceived both have meaning for men in the East as well as the West. The debate over the meaning of secularity for human existence will go on within Christian theology, though it is doubtful that the issues will have the same critical significance in Asia and Africa as in the West. If this secularity is a virus injected by Western civilization into the non-Western areas, as has been suggested, a question is raised for the mission of the Church. (26) Should Christians welcome secularization as a means of confronting the other religions with the critical questions of their existence in the modern world? Here it is possible to find a positive meaning of the secular in the course of biblical history where all forms of human existence are under the judgment and mercy of the living God. When Arend van Leeuwen suggests that Christianity will remain incognito within Western civilization as it spreads over the world, and when he raises the theological question of the future of the religions in a secularized world, the problem is an existential one for all the religions.(27)

The present optimism shown in some areas of theological interest about the meaning of secularization for Christian religious life may be a reaction to the earlier fears expressed about the threat of secularism for religion. In any case, a theological interpretation is needed that shows the cultural ambivalence of the secular in its effects upon the religious dimensions of human life in every culture. This should come out of the situation in which the meaning of modernization for the traditional cultures is sought as an integral part of the religious search for meaning in the new societies of Asia and Africa.

While the theological situation is not clear the need is still expressed for a new Christian attitude in relation to men of other religious faith. The Consultation on Christian-Muslim relations at Brummana (1966) discussed the role of secularization "in God's providential ordering of human history." The participants discovered themselves in need of clarity and agreement. In the end they said:

"It is high time that Christians engaged in far more conversation with Muslims. Negative and polemical attitudes are obviously to be avoided; what is needed is mutual acquaintance, ripening into genuine friendship.... The basis of intercourse should be the Muslim's, as well as the Christian's, self-understanding and belief about man." (28)

The statement calls attention to the illumination of this and other problems "by what God has to say to us through actual encounter with men and women of other faiths." The concrete act of encountering becomes a source of the theological understanding necessary in dialogue.

To make the most of the present time with apostolic concern should be at the center of the theological undertaking. The Mexico City meeting of the World Council of Churches' Commission on World Mission and Evangelism dealt positively with both secularization and mission. There the questions of understanding both men of other faiths and men in the secular world were considered in terms of Christian witness. The concern for the meaning of the Christian mission in relation to the other religions thus became a matter of knowing the nature of the religious existence of men in their present situation. And it also became a matter of knowing how to make the Christian witness meaningful in the situation where the "missionary movement now involves Christians in all six continents and in all lands.... We do not yet see all the changes this demands; but we go forward in faith. God's purpose still stands: to sum up all things in Christ." (29)

At the Davos Consultation the concepts of "faith" and the "faiths of men" were chosen instead of religion and the religions. That meeting "seemed to prefer to describe the non-Christian religions as faiths rather than religions, laying less emphasis on the doctrinal and systematic aspects and paying greater attention to the personal response of the individual believer." (30) This was not a wholly new departure in the ecumenical sense, for the World Missionary Conference in 1910 expressed concern for the Christian message, not to systems but to persons. (31) The value of Kraemer's later work consisted largely in his thorough dealing with faith in terms of Christian revelation in its relation to religion. (32) The distinction between faith and religion has implications for theology, the only discipline that legitimately speaks of faith. Faith as a reality of human existence cannot be comprehended in phenomenology, though this form of study contributes to the understanding of faith. Van der Leeuw in his Religion in Essence and Manifestation reached the final consideration of phenomenology in the meaning of the "mediator", which he stated was "the region that proved to be inaccessible throughout our previous discussions of the world and the church, of guilt and faith. For Christian faith the figure of the mediator is no 'phenomenon'; the phenomenologist cannot perceive where and how it enters history.... the mediator of revelation has become revelation itself; the Word became flesh; and henceforth every revelation of God conforms to the sole revelation in Christ." (33)

When Christian theology takes the religious systems and forms of existence into account, the nature and meaning of ultimate salvation have to be considered. The question whether there is salvation outside the Christian Church, and whether men have known the living God from within other religious systems is a subject of theological concern and even systematization. H. R. Schlette's work is a recent example of the attempt to embody the answer in a systematic statement consistent with the Roman Catholic tradition.(34) While salvation of the individual in the other religions is admitted, the more difficult question of the ultimate meaning, value and truth of the religious systems themselves remains for Christian theology to consider. What is to be made of the question? It must be agreed that there is little precedent in the Bible for a consideration of religions as organized systems of life and patterns of human destiny. For individual and nations, and for religious forms of behavior and meaning, yes; but of systems and organizations of spirituality with philosophical and ethical meaning, the Bible has relatively little or nothing to say. Theology must therefore be extremely careful when stepping into this area, if it is not to be lost in rational abstraction.

The term "religion" in its present usage is too ambiguous for a clear understanding of the significance of the real encounters of men, especially when these can be quite secular in form and intention. As Bishop Newbigin has pointed out, the real meeting place of Christian and non-Christian today is in their humanity rather than in the traditional area of the classical religions.(35) When the ecumenical discussion moved to the meaning of faith and the living faiths of men it was not a mere change of terms that was intended. Rather the change was from the systematic and propositional form of theological discussion about the nature of religion and the religions to a recognition of the existential reality that must inform inter-religious discussions. Christian theology must now deal with this existential reality in a way that not only distinguishes the meanings of faith in the different religious systems, but also clarifies the meaning of Hindu, Buddhist, Muslim, Jewish and Christian religious life in relation to secular understanding of existence. Thus a strong affirmation can be made for faith as the basis and meaning of "Asia's social and cultural awakening to the personal dimension of human existence, and its quest for its adequate interpretation and spiritual foundation," which is also a relevant preparation for the Christian mission. (36) For Christian theology the personal meaning of faith is an integral part of the understanding of the revelation in Jesus Christ as it relates to the questions men in all religious contexts are asking about their present existence.

III

Christians now speak of studying "the faiths by which men live in this mid-twentieth century." (37) But can the religions be legitimately called "living faiths" as in the ecumenical expression? In seeking to answer this question we are directed to the reality that lives, and is given expression in each religious community. The cultural forms that have had traditional force and meaning in connection with each religion are now undergoing change, and in some instances this is of a radical character. Non-Christians who are responsible for the ongoing movement into modern cultural existence, and for the interpretation of religion in this process, like to dissociate the living reality of religion from the obsolescent forms in which it has been held. As new forms emerge, they show a vital reality that appears as the source of the renaissance of religion. This is what we mean when we speak of the appeal to the vitality of human existence in the religions today. The man who is the personal being of the mid-twentieth century world, searches for meaningful goals in individual and social life and thus puts himself at the center of religious concern.

Living faiths, then, are ways presently and ultimately meaningful for men in their concern for human life and destiny. That there are distinctive ways of understanding the reality of each religion which lies beyond the contingent and transitory conditions of existence must be accepted as a fact. Clear differences among the faiths must be asserted. As a contemporary Buddhist observes concerning Buddhism and Christianity, "They both start as wanderers between darkness and light...and yet

they march along two paths that are entirely different from each other." (38) A living faith is the valid and true way by which men understand the existing form and meaning of their particular religion. Such faith is real and true for those who apprehend existence in its depth according to their own religion, and express it in appropriate language, symbols and actions, which are both individual and communal. The problem for all religious people, including Christians, is how these different forms of meaningful existence are to be understood and related. Can this be done in a theological and systematic fashion? This is a crucial question which Christians, who have initiated and pursued inter-religious studies in all parts of the world, are bound to ask themselves. For the theological enquiry goes to the heart of the religious question, as various faiths are evaluated, each from its distinctive point of view.

As we have seen in the ecumenical movement, a Christian perspective on the problem of the meaning and the relation of the religions is found primarily in the attempt to interpret them as living forms of existence. For the Christian, faith is the form of existence that leads to an understanding of the reality beyond all form and expression. Christian faith is religious faith in the Christian context of meaning, where man knows himself ultimately by what God discloses Himself to be in Christ the man. This man, revealing the meaning of human existence in sickness and health, in guilt and forgiveness, in life and death, gives other men "the right to become children of God," and so he determines the meaning as he discloses the reality of faith. (39) Christ is the center toward which the Christian interpretation of all religions must turn.

Christian theology, therefore, must be concerned with the authentic faith that is known in the depths of human existence, and it must in a responsible way seek to show how such authenticity is related to God in Christ. The task is one both of discovery and of interpretation. It points in the direction which Christians should move in the present world where the historic religions, encountering each other on many fronts, relate to each other in various ways.

NOTES

1. Study Bulletin, I, No. 2, page 22
2. World Missionary Conference, Edinburgh, Vol. IV, p. 1.
3. Meaning of Ecumenical, pp. 11-12.
4. Cf. Hans Margull, Hope in Action, pp. 230 ff.
5. Cf. J. Wach, Types of Religious Experience, ch. 2.
Also John Fleming, "Asian Churches and their Unity," in
Southeast Asia Journal of Theology, July 1966, p. 15.
6. Bulletin of World Council of Churches Studies, Vol. VII, No. 1, p.7 (1961)
7. E.g. Japanese Religions, Vol. 3, No. 1. Inter-religious Dialogue,
Christian Institute for the Study of Religion and Society,
India, pp. 1-37, 55-64.
8. Study Encounter, Vol. III, No. 2, p. 53.
9. Ibid., p. 56.
10. Cf. H.R. Schlette, Towards a Theology of Religions. Hans Kung in
Christian Revelation and World Religions, (Joseph Neuner, S.J., editor)
states: "A man is to be saved within the religion that is made available
to him in his historical situation. Hence it is his right and his duty
to seek God within that religion in which the hidden God has already
found him."
Also, Le Salut sans l'Evangile, H. Nys.
11. M. Vogel, "The Problem of Dialogue between Judaism and Christianity"
in Education in Judaism, Vol. 15, No. 2.
12. Ibid., p. 6.
13. Cf. K.W. Bolle, "History of Religions, Hermeneutics, Christian Theology",
Essays in Divinity, Kitagawa, ed., p. 110.
14. Song Choan-seng, "Confessing the Faith in Today's World", Southeast Asia
Journal of Theology, Vol. 8, p. 104.
J. Russell Chandran, "Confessing the Faith in Asia Today," ibid., p. 92.
15. Chandran, ibid., p. 92.
16. Cf. D.D. Williams, "The New Theological Situation", Theology Today, Jan. 1968
17. World Cultures and World Religions, p. 375.
18. Preparation for Dialogue, pp. 190-91.
19. In Inter-religious Dialogue, H. J. Singh, ed., p. 27.
20. Christian Concern in Hinduism, p. 112.
21. Christianity and the Encounter of the World Religions, ch. 4.
22. The Future of Religions, pp. 80-94.
23. Ibid., p. 81.
24. Cf. K.W. Bolle, op. cit., pp. 89 ff.
25. Theological Investigations, Vol. 5, p. 133.
26. A. van Leeuwen, Christianity in World History, pp. 349 ff.
27. Ibid., 16 ff., 426-7.
28. Op. cit., para B.5.
29. Witness in Six Continents, R. Orchard, editor, p. 175.
30. Study Bulletin, Vol. 1, No. 2, pp. 22 ff.
31. Op. cit., p. 279.
32. Cf. Kraemer, Religion and the Christian Faith, p. 286.
Kraemer notes that P. Tillich rightly calls faith the typically Biblical form
of existence. P. 445
33. Chapter 106.
34. Cf. H.R. Schlette, Towards a Theology of Religions, pp. 14-6.
35. M.M. Thomas, The Christian Response to the Asian Revolution, p. 95.
36. Ibid., p. 94.
37. Kandy Consultation, 1967, "Christians in Dialogue with Men of Other Faiths."
38. Funio Masutani, "A Comparative Study of Buddhism and Christianity" in Christianity,
Some Non-Christian Appraisals, David W. McKain, editor, p. 146.
39. John 1:12

UNDERSTANDING OTHER RELIGIONS
FROM A "CONSERVATIVE EVANGELICAL" POINT OF VIEW
JACK F. SHEPHERD
LATIN AMERICAN MISSION

There certainly is what may be described as a conservative evangelical theology of mission. It is widely accepted in a readily identifiable segment of the world Christian community. Unfortunately, this theology of mission has not been fully and carefully explicated in any orderly form. Consequently, it has not been subjected to thorough critical examination. It has been acted upon in an admirable, but rather unquestioning, faith by the aggressive missionary forces identified by ambiguous labels such as fundamentalist, or conservative evangelical. What may be described as theology of mission is the most nearly common element of astoundingly diverse, and often mutually antagonistic variations in doctrinal interpretation.

With IFMA-EFMA grouped somewhere near the middle, there is a range from marginal gospel preaching sects through separatist groups to those within ecumenically oriented churches, or other non-aligned but recognizable historical organizations, which adhere to a conservative theological persuasion. The differences within this continuum are usually identified as theological. They focus on such issues as:

- the character and purity of the church, as well as its ministry and ordinances;
- experiential aspects of both the saving and sanctifying work of the Holy Spirit;
- assurance of salvation and the "security of the believer;"
- the nature of inspiration of Scripture;
- varying methodology in hermeneutics;
- certain aspects of the doctrines of election and atonement;
- the second coming of our Lord, along with a multiplicity of eschatological details.

Insistent emphasis on these and related issues has resulted in tragic, and even ludicrous, fragmentation and multiplication of organizations. However, in my opinion, there would be general consent within the extremes of this differentiation on the central elements of theology of mission.

I suspect I will serve best, in seeking to fulfill this assignment, by first trying to set out the presuppositions of such a theology of mission which are important for this discussion. Then I want to attempt to describe the understanding of other religions that seems to characterize this type of Christian faith. Finally, to encourage your reaction and criticism, I want to conclude this brief statement by trying to indicate areas where conservative evangelicals, if they are to be faithful in the service they seek to give the world under explicit Biblical authority, must examine these implications of their theology of mission in order to relate with understanding to those whom they seek to address in mission and evangelism.

I. Presuppositions Related to the Topic.

The combination of topics in the first two announcements of the program seem to me to show that our secretary has healthy theological reflexes. Our "understanding of other religions" is determined by the way we see them in the light of our theological perspectives. The term "theology" may be serviceable here, but it leaves a paper writer a bit in the dark when his piece must be written in advance of any chance to hear the other papers read. In any case, to me, the second topic, "theology of religions," may be taken to mean the judgment we make of the religions, and the attitude we have toward them and their adherents on the basis of our particular theology of mission. Such a topic could, of course, lead one to seek to explore ways in which God may be regarded as directly present and at work in the world of the other religions. In fact, I have hopefully anticipated that Father Mueller would grapple with this issue which has been prominent in Roman Catholic thought.

All that I will seek to do is to set out a series of presuppositions that shape what I regard as the generally accepted conservative evangelical understanding of other religions. I will note six basic issues, with some explanatory comments on each:

A. The Conservative Evangelical View of Biblical Authority

1. In this tradition one's view of Biblical authority is inextricably bound up with convictions about the nature of Scripture itself. In fact, with many, authority is made to rest on the theory of "inerrancy in the original documents." This very high--or very limited (!)--view of inspiration almost logically requires that the final truth about God is only given here in the Bible. In the Christian scriptures, and in them alone, is the unique, absolute and comprehensively authoritative revelation.

2. Another point that is basic to an understanding of the conservative view of Biblical authority is the concept of revelation. Here the claim is made that the essential truth of the Bible, given through the inspiration of the Holy Spirit, is revealed. Revelation is not only personal but propositional. The ultimate and absolute revelation is Jesus Christ, the living Word of God, but the written Scripture through which he is known is also regarded as revelation which is unique and final. Assertions about "being under judgment of the Word of God" will be references primarily to written Scripture. This kind of concept is assumed when statements are made about "an essential core of truth," or "simple, basic facts of the Gospel." Such expressions may seem ambiguous to those who do not consider that the Bible contains statements of revealed truth. Emphasis on this point is not to indicate that those who have such a view of revelation do not recognize the sense in which the acts of God, as given in Biblical history, may be seen as revelatory. Revelation as mentioned here is in God's person, in his acts, but also in his inscripturated words. The message of the Gospel comes to have a quality of absoluteness about it that is similar to that which may be properly claimed for the Lord and Saviour to whom it witnesses.

B. The Conservative Evangelical View of Christ as Saviour

1. In general there is reluctance toward the notion that Christ may be at work and be known apart from and outside of the redemptive history disclosed in the Bible. This is because of the concept of revelation noted above. While you can believe the written Word without knowing the living Christ, it must be asked if it is possible to know the living Christ apart from the written Word.

2. The same kind of presupposition will allow for agreement with the idea that all who are saved are saved through Christ. But conservative evangelicals will object if it is proposed that such salvation can take place without "hearing" of him on whom men must believe.

3. It will be insisted that Scripture does not allow for an optimistic universalism that sees all men as ultimately saved. However, many conservative evangelicals will affirm that the provision of the atonement is universal, but that the "good news" about it has to be received in order for its benefits to be appropriated.

C. Conservative Evangelical Eschatology

1. Though there is divergence here on many points that are considered very important, one uniform and urgent point of agreement is that men who have not personally responded to God through hearing his Word are lost now and will stand under judgment in the age to come. This is probably the distinguishing evangelical note in a discussion of this sort. Speculation about truth, or value, or beauty in other religions has only theoretical significance if the real issue is whether a person is saved or lost.

- B. I want to believe that along with a serious view of "discontinuity" there is also a kind of hopeful adherence to a concept of "fulfillment." This is in view of the fact that man in his "dialectical condition," if I may put such words in a conservative evangelical mouth, is still in God's image and has in him that potential for God and good which is only fully realizable through new life in Christ.
- C. Kraemer is the most eloquent exponent of a kind of noble defense that is needed by those of us who seek to insist on the uniqueness and finality of Christ and the Gospel. Surely Kraemer has made the point that it is no arrogance, intolerance or proud exclusiveness to make such a claim, when it is insisted that those who bear the Gospel not only have received it as God's gift in revelation but have experienced its saving power.
- D. There are two points at which the conservative evangelical goes beyond Kraemer in the matter of discontinuity. The first, as has been noted, is that revelation is regarded as propositional, as well as personal. This does make it more difficult to say "a fierce no" to non-Christian religions.
- E. The second point is one on which Kraemer and others who share his views to some extent are strangely silent. It is the question of the consequence of not knowing the truth as it is in Christ. The conservative evangelical has the agonizing judgment to make that such a person is not only in error in adhering to religion that is merely a natural and human construction, but that he is lost forever.
- F. Conservative evangelicals do recognize beauty, truth and value in non-Christian religions, but never as a source of saving truth. These are there because of the work of creation. But they are inevitably impaired because of man's sin.
- G. There is increasing emphasis in these circles on the necessity to seek for communication in personal terms, rather than in comparison and confrontation of religious systems. Many examples of notable failure in this area could, of course, be recounted.
- H. Conservative evangelicals have been quite open and creative in seeking to make the Gospel linguistically relevant, and to encourage an indigenous expression of the life of a church in the culture where it bears its witness. However, they have probably been much too hesitant in seeking to learn by listening in dialogue with non-Christians. This kind of study and exchange can not only make possible deeper communication with them in witness, but enable Christians themselves to more fully understand their own faith.
- I. The emphasis on faith as personal and individual is frequently criticized, but it is essential to the conservative evangelical view. It is inconceivable in these terms that one should be a Christian without knowing it and without some awareness of repentance toward God. It is even less reasonable to classify people as Christians whose basic beliefs are in contradiction to Biblical faith.
- J. It seems a misunderstanding of both sin and grace to seek to maintain that because people in other religions "do good" or "have truth" they are therefore saved, and perhaps should be called "Christian pagans."
- K. Most conservative evangelicals conceive of revelation as general or natural and special. But they would acknowledge that the revelation of God in nature and conscience only evidences man's condemnation and never results in salvation.

2. If religion is not true in the light of Biblical norms, or if it is merely nominal or traditional, the conservative evangelical can only regard it, in the light of his eschatology, as a dangerous and damnable error.

D. The Conservative Evangelical View of Man

1. The way in which man has been affected by sin would not, in the view of most conservative evangelicals, have completely effaced the image of God in which he was created.

2. The effects of sin and the continuing influence of Satan, the god of this world, is such that man will never seek God on his own and can only respond to him as a result of the beneficent and gracious drawing of the Holy Spirit.

E. The Conservative Evangelical View of Salvation

1. Salvation is the gracious work of God for man and in him. It is given to man in grace and never in consideration of any good he might do.

2. A strong conservative evangelical emphasis in relation to salvation is that it always involves a word that comes to man from God, and almost without exception through some human witness.

F. The Conservative Evangelical View of the Church

The whole question of how God is redemptively at work in the world where the Church is not present and the Gospel has not yet come is one on which conservative evangelicals will be reticent to speak. This is because the Bible is hardly explicit on this matter. Moreover, the New Testament emphasis is surely on the Church not only as the goal, but the instrument of the work of redemption.

2. Perhaps the strongest single theme in a conservative evangelical proclamation is that personal response to Christ in faith incorporates a person into the Church, the body of Christ. There are many points at which conservative evangelicals suffer sad defects in their lack of awareness and neglect of implication of the doctrine of the Church. But on one point especially they are insistent. There is a clear distinction between those who are in the Church and those who are not. To be in a religion other than the Christian faith and to profess or to be claimed for membership in Christ's Church is a contradiction in terms.

II. The Conservative Evangelical Understanding of Other Religions

Probably the way in which religion is understood within this theological tradition is already quite clear. It might be appropriate to enumerate under this heading some points that must be carefully considered if one is to understand the conservative evangelical viewpoint, which does in many ways seem narrow and arrogant. Probably any of these points, with minor modifications, will be found within traditions that might acknowledge being "evangelical," but not in the contemporary combination with "conservative." However, it is important to note the way in which these points are correlated and inter-dependent within conservative evangelical doctrinal structures.

A. In terms of the classical categories of definition of the relation of Christian faith to other faiths, the conservative evangelical would hold to "discontinuity." While such a view as Kraemer's would be the most acceptable theological explanation, the attitude of "radical displacement" is often in evidence among us.

These points then summarize the conservative evangelical understanding of other religions. Those who give their devotion to gods other than the God and Father of Jesus Christ are lost. They are outside of Christ and his Church. They need to be lovingly and winsomely presented with the saving gospel of the cross through which they can be drawn to find new life in him. This is not to say that Christians are better people, or even do more good than those who are not. Nor is it to affirm that just because people call themselves Christians and believe Christian doctrines that they are necessarily in the Church. The fact that people can be so aware of Christian truth and even profess to seek to adhere to its ethical standards still does not insure that they are genuinely Christian. This should cause us to be cautious in concluding that those in other religions who manifest truth and goodness must therefore be people of true faith. It is by grace alone, through personal encounter with God through Jesus Christ, that men have new life. It is our task to make the message as clear and plain as possible, with a sense of urgency appropriate to a saving mission. Having done that, we must leave the rest with God. We can be sure that the Judge of the whole earth will do right. We may be surprised to find out ultimately that God has included some whom we might have counted out. In that case, we may be like the Scotch preacher who was sure that God would forgive him if he preached free grace to the non-elect.

III. Problems for the Conservative Evangelical Understanding of other Religions
This last section is a critique of the point of view described in the paper. It is written with frankly acknowledged loyalty, but also with the ready admission that conservative evangelical attitudes and activities are frequently inconsistent with the truth to which we profess to be committed. In order to stay within limits of time and space, I will just list here a series of "problems." These may be seen as problems I have as a conservative evangelical, or problems which I see in the position of "the brethren" with whom I am in very large measure in agreement.

- A. The incredibility of such a belief for modern man: This view, that Christ is the only way to life in God, that there is "none other name" through which man can be saved, is not a very comfortable one to acknowledge, much less to commend to thinking people today. No person who is sensitive and compassionate can consent to such a truth without deep distress and searching questions. How can a God of love condemn any of his creatures, and particularly those who have had no opportunity even to learn of his grace and judgment? There is something here that appears to so-called "man come of age" to be not only unconscionably intolerant but immoral. It is discomfiting to get a barrage from Professor Macquarrie who sites "common sense" as the overwhelming argument against such a belief.
- B. The partialness of Biblical teaching on this matter: Of course, the answer to scientifically sophisticated and secular questions is "the Bible says...." But this answer is not without some problems in itself. We do have to ask what the Bible does really say about "other" religions. Then we must go on to ask how explicitly do such pronouncements and their implications apply in our day. Allowance must be made for the fact that the Bible is "all so partial." It does have a kind of Mediterranean limitation and does not speak directly to Ganges or the Yangtze, or one could add to the Thames or the Mississippi. The kind of study that will shortly be published by Professor Hein from Yale will speak to this issue. However, conservative evangelicals have been slow to recognize this kind of limitation in Scripture and to cope with it in their exegesis and interpretation.

- C. The necessity to limit the extent of the claim of uniqueness: Evangelicals have been fearfully careless in maintaining the unqualified exclusiveness of their message. They appear to do this without making any serious effort to distinguish between Christianity and Biblical faith. Surely not everything called Christian, or related to Christianity, is unique or absolute. We must certainly agree with Kraemer, Latourette and others that Christianity is an empirical, historically developing religion threatened with all of the weaknesses and evil present in any human institutional development. Our problem is, how can we affirm that the only true revelation of God has come to be expressed through the Christian religion, and at the same time make clear that the complex and varied phenomenon that is called Christianity is in very large measure a product of culture?
- D. What is "faith" in Biblical terms? There is a kind of ambiguity--though it may well be a purposeful ambiguity--in the way in which the term faith is used in Scripture. Herein another problem arises. When we speak of Biblical faith, do we mean a body of beliefs, as the "faith once delivered"? Probably it would be agreed that the predominant meaning of faith would be obedient belief or response to God in personal relationship. These two basic aspects of faith as experience and faith as truth seem to be inextricably bound together in Scripture. However, it is evident that the personal existential aspect is primary. Looking at faith in this sense, we see striking dissimilarities and variations in the experience of men of faith throughout the ages. One thing, at least, is constant. That is faith is always response to God's grace. But here is another variable. The truth by which man is informed of the summons to encounter and acquaintance with God cannot be encapsulated as a neat uniform message with unchanging content through the whole of redemptive history. Does this not say something significant to our claim about the fixed phrasing of the saving Gospel?
- E. The danger of an intellectualist distortion of faith: This is a point at which the conservative view is vulnerable. The strong emphasis on propositional revelation allows for an intellectualistic formulation of the Gospel. This can result in a kind of idolatry of ideas, as though it were the impeccability of one's doctrinal views which yields a real knowledge of God. We must be warned of the danger of over-intellectualizing faith, but we cannot consent to the notion that the absolute revelation of God in Jesus Christ is completely dissociated from any message that comes from God as his word.
- F. The meaning of "none other name": It is proper to relate the Romans 10 passage, "How shall they call on him of whom they have not heard," to the need for urgency in the mission of saving men "through faith in his name." Nevertheless, we must ask, are there not people who knew God through faith who never heard of Jesus. I think we can assert that many were saved before he lived on earth and was identified by that name. This is not an attempt to find false hope for those who have not heard, nor to give comfort to those who are unconcerned about reaching them. The intent of the question is to raise the point: What has to be believed in order to be saved? And, even more important, is belief all that is needed?
- G. Where in the world is God at work, and how: As has already been acknowledged, this matter which gets so much space in current literary theology touches on what has been a continuing problem in evangelical missionary thought. It is recognized that God is at work, in some sense, in the world outside the sphere of Gospel influence. It is a profound truth that God in sovereignty and providence created his world and now sustains and controls it through the course of history. But it is the question of redemptive work in men as individuals

that needs careful consideration. Many speak of the teaching of Calvin concerning "the seed of religion" and the "sense of divinity" which is present in all men. Bavinck alludes to this as the missionary "starting point." The missionary does not open the dialogue between God and his listeners. He merely opens a new chapter. There is an amazing element of mystery here about man who is "without God." But the other side of this problem is the sober truth that, as Bavinck says in agreement with Calvin, "there is not a single man in whom the seed of religion comes to maturity."

- H. Judgments about final judgment: Conservative evangelicals have been too harsh and frequently inadequately informed when they have carelessly condemned too many people as "universalists". It is true that the motive behind these severe charges is basically zeal for truth. To compromise the judgment aspect of God's message may well be to preach "another gospel." But surely Christian fellowship and service in evangelism should not be based on any precise delineation of a doctrine of hell. Nonetheless, it does certainly change the purpose and motive of evangelism if the decision that is called for is a matter of indifference. The problem with this kind of eschatological emphasis is that the missionary motive may become a kind of heavenly humanitarianism, rather than service given for the primary purpose of glorifying God.
- I. Some general criticisms: Perhaps before concluding it should be acknowledged that conservative evangelicals do create some other distinct problems for themselves by their narrow and limited theology of mission. In the priority they give to saving men for the next life, they have tragically neglected the social implications of the Gospel for their present service in the world. In their insistence on the uniqueness of their own faith, they have neglected and denigrated the religious faiths of those they seek to evangelize, and frequently regard them not only as worthless, but completely demonic. In trying to keep the Gospel pure and the Church true, they have refused to fellowship even with those whom they acknowledge to be with them in Christ. Their lack of concern for the expression of their unity in Christ has greatly limited the effectiveness of their witness. A good note to stop on is that conservative evangelicals have been impoverished because they have allowed themselves to be isolated from the enrichment and discipline that could have resulted from a direct and creative relationship, even though it involved elements of tension, with those who do not share their concept of evangelism and mission. Moreover, the truth they do have and live by might make a contribution toward strengthening, and perhaps even correcting, some who are reluctant toward them and their view of truth. Doubtless, this would be true about many areas of thought and action. But perhaps it is especially applicable in the matter of the understanding of other religions.

SOME RECENT BOOKS IN MISSIONS AND WORLD RELIGIONS

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An important, nay indispensable, aid in the teaching of Missions and World Religions, as for other disciplines, is the available contemporary literature in the field. One of the delights of our profession is the educative and enriching influence of the writing that goes on in the area of one's interest. However, in the increasing hecticness (to coin a word) of our modern professional life, just keeping up in the field can be a burden, and we all know of those who seem to have given up at this point. To do so, however, is to violate our mandate as teachers and short-change our students.

The intent of having a paper such as this occasionally in our professional meetings is, I take it, to remind ourselves of this aspect of our trust. I accepted the assignment not on the basis of any special expertise or indeed of having or having had any special amount of time available for it. Each and any one of you could do this as well or better than I, and in fact, if it were feasible, the best use of the hour would be for each of us to share comments on the recent books that have been most meaningful to us in our teaching task. This not being possible, I offer the following titles only as one very inadequate effort to "keep up" in the field and to make available to one's students current literary resources in order to assist them in gaining a wider and profounder understanding of the Christian mission and of the world's non-Christian religions.

A dual principle has been used in grouping the books that follow. The first is dictated by the process of acquiring and integrating titles into a working bibliography and eventually on to the students' reading lists. The first stage in this procedure is, of course, the discovery and acquisition of new material. Prime sources in this search, as we are all aware, are the bibliographies in each issue of the International Review of Missions, the "Book Notes" that accompany the Occasional Bulletin from the Missionary Research Library, other bibliographies that the Library prepares from time to time, and annotations and reviews in other journals. Such publications are legion, and so we mention only a few centering on a special Asia-China interest of mine: Journal of Asian Studies, Ching Feng, a quarterly journal on Christianity and Chinese Religion and Culture, The Asian Student and China Notes. Embassy publications, though of uneven value, sometimes contain an interesting book review. From this initial list titles for library acquisition are selected and the books ordered. This is a process that usually takes several months and is subject, in our situation, to review by the Librarian who inevitably imposes upon it something of his own bibliographical predisposition.

The second stage is the actual handling of the new book, its perusal and the integration of the new title into one's personal bibliography. During this stage the decision must be made as to whether the book should remain in the general category or whether it can be selected for inclusion on one or several reading lists suggested for the courses one teaches. Finally, there is the question as to whether, in some courses, a book should be assigned for a specific student report, written and/or oral.

The second principle of division is the subject areas roughly corresponding to what might be chief course offerings in our field. The main headings are: The History of Missions, involving the expansion of the Christian faith over the centuries; World Religions and the various natural groupings and individual systems included therein; the diverse area of the Church in Its National Settings, including the cultural, socio-economic and political environment of the Younger Churches; the important concern under the designation of the Philosophy or Theology of Mission; and finally a grouping of more specialized interests, such as: Christianity and Revolution in the Non-Western World, Christian and Non-Christian Mysticism, Sectarianism in East and West, Missionary Education in the Local Church and Missionary Methods. Ecumenics, which is often allied with Missions, happens in our set-up to be taught by another instructor, so I have included only a few titles, a lack that must not be construed as a denigration of the importance of subject.

So we come to the list itself. Perhaps most of these titles are familiar to the majority of you. Surely each would want to add or subtract to this compilation. Consider it only as a working list, not in any way inclusive or definitive, but simply as representing some of the titles that have found their way into my bibliography and on to some of the reading lists of my students. The order is alphabetical and not by date or evaluation.

HISTORY OF MISSIONS

New: Beaver, R. Pierce, All Loves Excelling (Eerdmans, 1968). Traces the involvement of women in all aspects of mission work. First in a new series, "Christian World Mission Books," edited by R. Pierce Beaver. Etienne, René, Les Jesuites en Chine, 1552-1773 (Paris: Mesnil-Ivry, 1966). Sub-title: La querelle des rites. Seamands, John T., Pioneers of the Younger Churches (Abingdon, 1967). Fourteen biographies of outstanding Christians of the Younger Churches.

Ordered: Latourette, Kenneth Scott, Beyond the Ranges (Eerdmans, 1967). Autobiography of the well-known historian of missions. Lyall, Leslie T., A Passion for the Impossible (Moody Press, 1967) Sub-title: The China Inland Mission, 1865-1965.

Some Recent Books Now in Use: Bates, M. Searle and Pauck, Wilhelm, eds., The Prospects of Christianity Throughout the World (Scribner, 1964). Authorities describe the Christian Church in the major world areas. Davies, John G., The Early Christian Church (London: Weidenfeld & Nicholson, 1965). Each part has a section on "Expansion and Development." Forman, Charles W., Christianity in the Non-Western World (Prentice-Hall, 1967). Selections from and comments on accounts of the work and development of the Church in many lands. Freitag, Anton, The Twentieth Century Atlas of the Christian World (Hawthorn Books, 1964). Sub-title: The Expansion of Christianity through the Centuries. Neill, Stephen C., Colonialism and Christian Missions (McGraw-Hill, 1966). A much needed critical, though not exhaustive, study. Neill, Stephen C., A History of Christian Missions (Eerdmans, 1965). Best one-volume treatment of its kind.

WORLD RELIGIONS

RELIGIONS OF THE NEAR EAST:

New: Nasr, Seyyed Hossein, Ideals and Realities of Islam (Praeger, 1967). Among other aspects Islam is described as the primordial and the latest monotheism and the Koran compared to Christ as the "Word of God."

Ordered: Abun-Nasr, Jamil M., The Tijaniyya (Oxford, 1965). Sub-title: A Sufi Order in the Modern World. Silvert, Kalmen H., ed., Churches and States (American Universities Field Staff, 1967). Sub-title: The Religious Institution and Modernization; Judaism, Catholicism and Islam treated.

Some Recent Books Now in Use: Bamberger, Bernard J., The Story of Judaism (Union of American Hebrew Congregations, 1964). All ages to the present; an excellent survey. Farid al-Din, Attar, Muslim Saints and Mystics (Chicago University, 1966). Sub-title: Episodes from the Tadhkirat al-Auliya ("Memorial of the Saints"), translated by A. J. Arberry. Hargrove, Katharine T., ed., The Star and the Cross (Brace Publishing Company, 1966). Sub-title: Essays on Jewish-Christian Relations. Unusual and significant dialogue by Roman Catholic and Jewish writers. Kerr, Malcolm H., Islamic Reform (University of California, 1966) Sub-title: The Political and Legal Theories of Muhammad 'Abduh and Rashid Rida. Kühnel, Ernst, Islamic Art and Architecture (Cornell University, 1966). Lewis, I.M., ed., Islam in Tropical Africa (Oxford, 1966). Papers from the Fifth International Africa Seminar held at Zaria, Nigeria, in (1964). Parrinder, Geoffrey, Jesus and the Qur'an (Faber & Faber, 1965). Scholarly analysis of all the references to Jesus in the Qur'an. Rahman, Fazlur, Islam (London: Weidenfeld & Nicholson, 1967). Some experts describe this as the best single volume treatment of Islam by a Muslim authority. Rosenthal, Erwin I.J., Islam in the Modern National State (Cambridge University, 1965). Part I takes up the geographical areas of Islam and Part II the main contemporary issues it faces. A much needed treatment of a crucial area in Islamic studies. Seale, Morris S., Muslim Theology (Luzac, 1964). Sub-title: A Study of Origins with Reference to the Church Fathers. Trimmingham, John S., A History of Islam in West Africa (Oxford, 1965). An important area study in Islamic development. Wensinck, Arent J., The Muslim Creed (Barnes & Noble, 1966). Sub-title: Its Genesis and Historical Development.

RELIGIONS OF INDIA

New: Ahmad, Aziz, Islamic Modernism in India and Pakistan (Oxford, 1967). The Aligarh movement, Iqbal, Jinnah and others treated. Miles, D. T., Buddhism and Claims of Christ (John Knox, 1968). Christianity in terms of Theravada Buddhism an attempt at "apologetic theology." Singer, Milton, ed., Krishna: Myths, Rites and Attitudes (Honolulu: East-West Center, 1966).

Ordered: DeSmet, R. and Neuner, J., ed., Religious Hinduism, A Presentation and Appraisal (Bombay: St. Paul Publications, 1964). Some commentators assert that this is the best single volume on Hinduism in English. Edsman, Carl-Martin, ed., Studies in Shamanism (Stockholm: Almqvist & Wiksell, 1967).

Some Recent Books Now in Use: Arapura, J.G., Radhakrishnan and Integral Experience (Asia Publishing House, 1966). Sub-title: The Philosophy and World Vision of Sarvepalli Radhakrishnan. The important Indian thinker considered in the context of modern European philosophy. Devanandan, P.D., Preparation for Dialogue (Bangalore: Christian Institute for the Study of Religion and Society, 1964). Collection of essays by the outstanding Indian Christian thinker. Griffiths, Bede, Christ in India (Scribner, 1967). Sub-title: Essays toward a Hindu-Christian Dialogue. The author is a Benedictine monk, co-founder of the Kurusimala Ashram in Kerala, who attempts to put the basic Christian doctrines in Vedantic terms. Isherwood, Christopher, Ramakrishna and His Disciples (Simon & Shuster, 1965). King, Winston L., A Thousand Lives Away (Harvard University, 1965). Sub-title: Buddhism in Contemporary Burma. A significant study of Buddhism in one national setting. Kulandran, Sabapathy, Grace (Lutterworth, 1964). Sub-title: A comparative Study of the Doctrine in Christianity and Hinduism. Le Saux, Henri, La Rencontre de l'Hindouisme et du Christianisme (Paris: Editions Seuil, 1966). Papers from a Nagpur conference with Catholic, Protestant and Orthodox participants. Majumdar, A.K., Bhakti Renaissance (Bombay: Bharatiya Vidya Bhavan, 1965). Definition of "Bhakti" and historical treatment from the Gita to modern religious and political movements.

RELIGIONS OF THE FAR EAST

New: Ch'en, Kenneth K. S., Buddhism, the Light of Asia (Barron's Educational Series, 1968). In addition to origin and development, philosophy, literature, art and ceremonies are treated. Welch, Holmes, The Practice of Chinese Buddhism, 1900-1950 (Harvard University, 1967). Another valuable study of Buddhism in a national setting.

Ordered: Herbert, Jean, Shinto (Allen & Unwin, 1967). Sub-title: At the Fountainhead of Japan.

Some Recent Books Now in Use: Benz, Ernest, Buddhism or Communism (Doubleday, 1965). Sub-title: Which Holds the Future of Asia? The author is a professor in the University of Marburg. He deals significantly with Buddhism in the contemporary scene under such headings as the revival of Buddhism, its social teachings, its relation to science, its relation to and critique of Communism. Chen, Kenneth K.S., Buddhism in China, A Historical Survey (Princeton University, 1964). This is a definitive treatment of the subject. Kitagawa, Joseph M., Religion in Japanese History (Columbia University, 1966). This volume replaces Anesaki as the standard treatment of the subject. Nakamura, Hajime; edited by Philip Wiener, Ways of Thinking of Eastern Peoples (Honolulu: East-West Center, 1966). Author is a professor of philosophy and religion at Tokyo University and this is a new edition of an earlier work. It is the ablest and most comprehensive on its subject. Weems, Benjamin B., Reform, Rebellion and the Heavenly Way (University of Arizona, 1964). Description of the "Ch'ondogyo" sect, a quasi-religious political movement of Korea founded in 1860.

CHRISTIANITY AND THE OTHER RELIGIONS

New: Neuner, Joseph, ed., Christian Revelation and World Religions (London: Burns & Oates, 1967). Papers from a Catholic conference held in Bombay in 1964. Reischauer, August Karl, The Nature and Truth of the Great Religions (Tuttle, 1966). Sub-title: Toward a Philosophy of Religion. Schlette, Heinz R., Towards a Theology of Religions (Herder & Herder, 1966).

Ordered: Estborn, S., Gripped by Christ (Association Press, 1965). The stories of eight converts to Christianity, seven from Hinduism and one from Islam.

Some Recent Books Now in Use: Bavinck, J.H., The Church between Temple and Mosque (Eerdmans, 1966). Sub-title: A Study of the Relationships between the Christian Faith and Other Religions. Irenic in spirit, but adheres to the view that only in Christ is the true image of God seen. McKain, David W., ed., Christianity, Some Non-Christian Appraisals (McGraw-Hill, 1964). An unique attempt at perspective, but the persons chosen are not representative of their traditions. Rouner, Leroy S., ed., Philosophy, Religion and the Coming World Civilization (Nijhoff, 1966) Sub-title: Essays in Honor of William Ernest Hocking. Zaehner, R.C., Christianity and Other Religions (Hawthorn Books, 1964). Volume 146 of the Twentieth Century Encyclopedia of Catholicism.

CHRISTIANITY IN DIFFERENT CULTURAL SETTINGS

LATIN AMERICA

New: Wall, Martha, As a Roaring Lion (Moody Press, 1967). The story of the decade of persecution (1948-58) in Colombia told through the life of a national pastor, Vincente Gomez.

Ordered: Gomez-Quinones, J., editor and compiler, Satistical Abstract of Latin America, 1964 (University of California, 1965). McAndrew, John, The Open-Air Churches of Sixteenth Century Mexico (Oxford, 1965). Ricard, Robert, The Spiritual Conquest of Mexico (Cambridge University, 1967). Sinclair, John H., Protestantism in Latin America, A Selected, Annotated Bibliography (Hispanic American Institute, 1967).

Some Recent Books Now in Use: Considine, John J., ed., The Religious Dimension in the New Latin America (Fides, 1966). Papers read at the third annual conference of the Catholic Inter-American Cooperation Program. Courlander, Harold and Bastien, Remy, Religion and Politics in Haiti, Two Essays (Washington, D.C.; Institute for Cross-Cultural Research, 1966). D'Antonio, William V. and Pike, Frederick, B., eds., Religion, Revolution and Reform (Praeger, 1964). Sub-title: New Forces for Change in Latin America. Gunther, John, Inside South America (Harper & Row, 1967). Not a revision of his earlier work. Chiefly on the contemporary scene. Houtart, Francois and Pin, Emile, The Church and the Latin American Revolution (Sheed and Ward, 1965). Howarth, David, Panama (McGraw-Hill, 1966). Sub-title: Four Hundred Years of Dreams and Cruelty. Pike, Frederick B., ed., The Conflict between Church and State in Latin America (Knopf, 1964). Twenty essays by Roman Catholic writers showing candor and self-criticism.

AFRICA AND THE MIDDLE EAST

New: Baeta, O.G., ed., Christianity in Tropical Africa (Oxford, 1968). Sub-title: Studies Presented and Discussed at the Seventh Inter-Africa Seminar. Hastings, Adrian, Church and Mission in Modern Africa (Burns & Oates, 1967). Treatment of the Roman Catholic Church. Hatch, John, A History of Postwar Africa (Praeger, 1965). Wold, Joseph Conrad, God's Impatience in Liberia (Eerdmans, 1968). Paperback; a new addition to the "Church Growth Around the World" series.

Ordered: Beetham, T.A., Christianity and the New Africa (Pall Mall Press, 1967). Debrunner, Hans W., A History of Christianity in Ghana (Accra:Waterville, Publishing House, 1967). Fagan, Brian M. ed., A Short History of Zambia from Earliest Times to 1900 (Oxford, 1967). Ferrant, Jean, Mashonaland Martyr (Oxford, 1966). Sub-title: Bernard Mizeki and the Pioneer Church. Forde, D., and Kaberry, P. H., ed., West African Kingdoms in the Nineteenth Century (Oxford, 1967). Forsberg, Malcolm, Last Days on the Nile (Lippincott, 1966). An account of the Sudan Interior Mission. Hevi, Emmanuel John, The Dragon's Embrace (Praeger, 1967). A Ghanaian student who studied in China documents that country's attempts to infiltrate Africa. A Humanist in Africa, Letters to Colin Morris from Kenneth Kaunda (Abingdon, 1968). Montclos, Xavier de, Le Cardinal Lavignerie, le Saint Siege et L'Eglise (Paris: de Bocard, 1965). Mullin, Joseph, The Catholic Church in Modern Africa (London: Geoffrey Chapman, 1965). Oliver, Roland and Atmore, Anthony, Africa Since 1800 (Cambridge University, 1967). Stebbing, Dorothy, They Led the Way (Oxford, 1966). Sub-title: Christian Pioneers of Central Africa. Stevens, R. P., Lesotho, Botswana and Swaziland (Pall Mall, 1967). Sub-title: The Former High Commission Territories in South Africa.

Some Recent Books Now in Use: Cooley, John K., Baal, Christ and Mohammed (Holt, Rinehart and Wiston, 1965). Sub-title: Religion and Revolution in North Africa. Much historical and current information. Davis, Raymond J., Fire on the Mountains (Zondervan, 1966). Sub-title: The Story of a Miracle -- the Church in Ethiopia. Debrunner, Hans W., A Church between Colonial Powers (Lutterworth, 1965). Sub-title: A Study of the Church in Togo. One of the World Council of Churches studies, "Churches in the Mission Situation: Studies in Growth and Response." Farag, Farag Rofail, Sociological and Moral Studies in the Field of Coptic Monasticism (Brill, 1964). A significant contribution in a long-neglected field of Church history. Hitti, Philip K., A Short History of the Near East

(Van Nostrand, 1966). An excellent survey by a competent authority. Schatten, Fritz, Communism in Africa (Praeger, 1966). Historical coverage in various geographical areas and under various headings. Wauthier, Claude, The Literature and Thought of Modern Africa, A Survey (Praeger, 1967). Young, Crawford, Politics in the Congo, Decolonization and Independence (Princeton University, 1965). Thorough and definitive history.

SOUTH AND SOUTHEAST ASIA

New: Deats, Richard L., Nationalism and Christianity in the Philippines (Southern Methodist University, 1968). Chiefly a history of the four leading churches. Khan, Mohammed Ayub, Friends Not Masters, A Political Biography (Oxford, 1967). Shakabpa, Tsepan W.D., Tibet, A Political History (Yale University, 1967). Vittachi, Tarzie, The Fall of Sukarno (Praeger, 1967). Williams, Lea E., The Future of the Overseas Chinese in Southeast Asia (McGraw-Hill, 1966).

Ordered: Appasamy, A.J., Tamil Christian Poet (Association Press, 1966). Sub-title: The Life and Writings of H.A. Krishna Pillai. Kuh, Isobel, Ascent to the Tribes (Moody Press, 1967). Sub-title: Pioneering in North Thailand. Smith, Donald E., ed., South Asian Politics and Religion (Princeton, 1966). Thompson, Phyllis, Aflame for Christ (Lutterworth, 1966). Sub-title: Christians in Asia.

Some Recent Books Now in Use: Anderson, Gerald H., Christianity in Southeast Asia (Missionary Research Library, 1966). Sub-title: A Bibliographical Guide. Farwell, George, Mask of Asia, The Philippines Today (Praeger, 1967). History and survey of various aspects making the point that the Philippines has not yet found its true identity in the Asian community. Ryan, N.J., The Making of Modern Malaya (Oxford, 1965). Sub-title: A History from Earliest Times to Independence. Srinivas, M.N., Social Change in Modern India (University of California, 1966). Includes accounts of some recent social and religious movements. Tarling, Nicholas, A Concise History of Southeast Asia (Praeger, 1966). A competent account of the developments from the beginnings to the present. Taylor, C.R.H., A Pacific Bibliography (Oxford: Clarendon, 1965). The second edition of materials relating to the peoples of the South Pacific. Tayyeb, Ali, Pakistan, A Political Geography (Oxford, 1966). Includes geography, history, politics and economics.

THE FAR EAST

New: Boorman, Howard L., ed., Biographical Dictionary of Republican China (Columbia University, 1967). Volume I (Ai-Ch'u). Kramer, Paul, ed., The Last Manchu (Putnam, 1967). Sub-title: The Autobiography of Henry Pu Yi, Last Emperor of China. Meisner, Maurice, Li Tao-Chao and the Origins of Chinese Marxism (Harvard University, 1967).

Ordered: Ginsburg, Norton, ed., An Historical Atlas of China (Chicago: Aldine Publishing Company, 1966).

Some Recent Books Now in Use: Adams, Ruth, ed., Contemporary China (Pantheon Books, 1966). Papers on all aspects from a Chicago seminar. Best, Ernest E., Christian Faith and Cultural Crisis, The Japanese Case (Brill, 1966). Historical treatment, 1868 to 1911. Chassin, Lionel Max, The Communist Conquest of China (Harvard University, 1965). Historical treatment of the Civil War (1945-49) by a French general. Chen, Jerome, Mao and the Chinese Revolution (Oxford, 1965). A biography of Mao and translation of thirty-seven of his poems.

Fitzgerald, C.P., The Birth of Communist China (Praeger, 1966). Revision of his earlier book, "Revolution in China," one of the best interpretations of recent Chinese history. Goddard, William G., Formosa, A Study in Chinese History (Macmillan, 1966). Germany, Charles H., Protestant Theologies in Modern Japan (Tokyo: International Institute for the Study of Religion, 1965). Sub-title: A History of Dominant Theological Currents from 1920-1960. Kitamori, Kazoh, Theology of the Pain of God (Student Christian Movement, 1966). Lee, Robert, Stranger in the Land (Lutterworth, 1967). Sub-title: A Study of the Church in Japan. Summary history and profiles of five congregations and several interpretive chapters. Legge, James, The Nestorian Tablet of Hsi-An Fu (Paragon Books, 1966). Reprint of Legge's translation and lecture on the famous monument. Liu, Kwang-Ching, ed., American Missionaries in China, Papers from Harvard Seminars (Harvard University, 1966). Seven papers on missionary topics from the Harvard East Asia Research Center. Lutz, Jessie G., ed., Christian Missions in China Evangelists of What? (Boston: Heath, 1965). Short excerpts from a wide variety of sources, Boxer notices, Latourette, Constantini, Wu Yao-tsung, Chao Fu-san and others. McCune, Shannon, Korea, Land of Broken Calm (Van Nostrand, 1966). Popularly styled but complete history, as well as cultural topics and contemporary scene. Mao Tse-tung, Quotations from Chairman Mao Tse Tung (Peking: Foreign Language Press, 1967). The famous "Little Red Book," the most widely distributed volume in China's history. Myrdal, Jan, Report from a Chinese Village (Random House, 1965). Exhaustive analysis of every aspect of a village's life and relationships in Communist China. Nathan, Andrew J., A History of the China International Famine Relief Commission (Harvard University, 1965). Shearer, Ray E., Wildfire, Church Growth in Korea (Eerdmans, 1966). An able volume in the Church Growth series. Sheridan, James E., Chinese Warlord (Stanford University, 1966). Sub-title: The Career of Feng YU-hsiang.

THEOLOGY OF MISSIONS

New: The Church for Others and the Church for the World (Geneva: World Council of Churches, 1967). Sub-title: A Quest for Structures for Missionary Congregations. Final report of the Western European Working Group and North American Working Group of the Department on Studies in Evangelism. Freitag, Anton, Mission and Missions-wissenschaft (Kaldenkircher: Styler Verlagsbuchhandlung, n.d.) German Catholic view of missions. Hillman, Eugene, The Church as Mission (Herder & Herder, 1965). Horner, Norman A., ed., Protestant Cross-currents in Mission (Abingdon, 1968) Sub-title: the Ecumenical-Conservative Encounter. Richardson, William J., ed., The Modern Mission Apostolate, A Symposium (Maryknoll, 1965). Strachan, Kenneth R., The Inescapable Calling (Eerdmans, 1968). Second in the "Christian World Mission Books" series, edited by R. Pierce Beaver. Sundkler, Bengt, The World of Mission (Eerdmans, 1966). An important contribution by the noted Swedish Lutheran missions scholar. Taylor, John V., For All the World, the Christian Mission in the Modern Age (Hodder & Stoughton, 1966). The author is the general secretary of the Church Missionary Society.

Ordered: Alexander, Calbert, The Missionary Dimension (Bruce Publishing Co., 1967) Sub-title: Vatican II and the World Apostolate. Beaver, R. Pierce, To Advance the Gospel -- Rufus Anderson (Eerdmans, 1968). Hallenkreutz, Carl. F., Kraemer Towards Tambaram (Lund: Gleerup, 1966). Sub-title: A Study in Henry Kraemer's Missionary Approach. Lindsell, Harold, The Church's Worldwide Mission (Word Books, 1966). Sub-title: An Analysis of the Current State of Evangelical Missions and a Strategy for Future Activity.

Some Recent Books Now in Use: Anderson, Gerald A., ed., Christian Missions in Theological Perspective, An Inquiry by Methodists (Abingdon, 1967). Papers

selected from several theological consultations sponsored by the Methodist Board of Missions. Anderson, Gerald H., ed., Sermons to Men of Other Faiths and Traditions (Abingdon, 1966). A significant volume of fifteen sermons, nine to adherents of non-Christians religions and six by Protestant, Catholic, Evangelical and Orthodox representatives. Beaver, R. Pierce, Pioneers in Mission (Eerdmans, 1966). Sub-title: The Early Missionary Ordination Sermons, Charges and Instructions. Beyerhaus, Peter and Lefever, Henry, The Responsible Church and the Foreign Mission (World Dominion, 1964). A significant volume treating the missionary principles of some of the leaders in modern missionary thought, some problems in the history of missions and the theological problem of the responsible church. Davies, J.G., Worship and Mission (Association Press, 1967). Gensichen, Hans-Werner, Living Mission, the Test of Faith (Fortress Press, 1966). Results of a Lutheran consultation on the missionary imperative. Hahn, Ferdinand, Mission in the New Testament (A.R. Allenson, 1965). "Mission" analyzed in the chief New Testament documents. Kirkpatrick, Dow, The Finality of Christ (Abingdon, 1966). Papers from the Oxford Institute on Methodist Theological Studies. Newbigin, Leslie, One Body, One Gospel, One World (Friendship, 1966). Christianity's claim in the light of arguments of such men as Radhakrishnan, Townbee and Hocking. Niles, D. T., The Message and Its Messengers (Abingdon, 1966). Webster, Douglas, Yes to Mission (Student Christian Movement, 1966). The author is Professor of Missions in the Selly Oak Colleges, Birmingham Wiedenmann, L., Mission und Eschatologie (Paderborn: Verlag Bonifacius-Druckerei, 1965). Sub-title: Eine Analyse der Neueren Deutschen Evangelischen Missionstheologie. By a Jesuit.

OTHER COURSE HEADINGS

CHRISTIANITY AND REVOLUTION IN THE NON-WESTERN WORLD

New: Wurmbrand, Richard, Christ in the Communist Prisons (Coward-McCann, 1968).

Some Recent Books Now in Use: Armstrong, O.K. and Marjorie M., Religion Can Conquer Communism (Nelson, 1964). Bourdeaux, Michael, Opium of the People (Faber & Faber, 1965) Sub-title: The Christian Religion in the U.S.S.R. The author is an Anglican priest who predicted the current wave of renewed persecution of religion in Russia. Lacy, Creighton, ed., Christianity Amid Rising Men and Nations (Association Press, 1965). Sub-title: New Understandings of the Church's Role in the Social Revolution around the World. Melady, Thomas P., The Revolution of Color (Hawthorn Books, 1966). Wide treatment of the subject with peoples of Africa and Asia as subject. Author is a lecturer at St. John's University in New York. Snyder, Louis L., ed., The Dynamics of Nationalism, Readings in Its Meaning and Development (Van Nostrand, 1964). An excellent anthology of more than one hundred and fifty brief statements on nationalism. Struve, Nikita, Christian in Contemporary Russia (Scribner, 1967). Comprehensive treatment of the history of various churches in Russia, especially the Orthodox church, analysis of government policies; also theological schools, organization of the church, the clergy and other topics.

MISSIONARY METHODS

New: Grassi, Joseph A., A World to Win (Maryknoll Publications, 1965). Sub-title: The Missionary Methods of Paul the Apostle.

Some Recent Books Now in Use: Horner, Norman A., Cross and Crucifix in Mission (Abingdon, 1965). Sub-title: A Comparison of Protestant and Roman Catholic Missionary Strategy. McGavran, Donald A., ed., Church Growth and Christian Mission (Harper, 1965). Moomaw, I.W., Crusade Against Hunger (Harper, 1966). Sub-title: The Dramatic Story of the World-Wide Antipoverty Crusade by the Churches.

MISSIONS IN THE LOCAL CHURCH

New: Crawford, John R., A Christian and His Money (Abingdon, 1967). Pierce, Bob, Emphasizing Missions in the Local Church (Zondervan, 1964). Thomas, Winburn T., Stewardship in Mission (Prentice-Hall, 1964).

Some Recent Books Now in Use: Piper, Otto A., The Christian Meaning of Money (Prentice-Hall, 1965). Thompson, T.K., ed., Handbook of Stewardship Procedures (Prentice-Hall, 1964).

ECUMENICS

Some Recent Books Now in Use: Grant, John W., The Canadian Experience of Church Union (John Knox, 1967). Hollis, Michael, The Significance of South India (John Knox, 1966). Mackie, Robert C. and others, Layman Extraordinary: John R. Mott, 1865-1955 (Hodder & Stoughton, 1965). Weber, Hans-Ruedi, Asia and the Ecumenical Movement, 1895-1961 (Student Christian Movement, 1966).

OTHERS

New: Goddard, Burton L., ed., Encyclopedia of Modern Christian Missions, The Agencies (Nelson, 1967) Volume II. Coxill, H. Wakelin and Grubb, Sir Kenneth, ed., World Christian Handbook (Abingdon, 1968).

Minutes
of the
Ninth Biennial Meeting
Association of Professors of Missions

The First Business Session was held at 9:15 P.M. on Monday, June 10, 1968.

1. The minutes of the Eighth Biennial Meeting, Takoma Park, Maryland, June 6-7, 1966, as published in The Proceedings of that meeting were approved.
2. The secretary's report for the 1966-68 Biennium was received and approved as distributed.
3. The member's present voted an expression of appreciation to Miss Betty Johnson secretary to the Acting Director of the School of Missions of the Lutheran School of Theology at Chicago.
4. The treasurer's report for the 1966 68 Biennium was accepted as distributed, subject to audit by the President as required by the By-laws.
5. The members present voted to set the 1968-70 Biennium dues at \$4.00.
6. The President appointed the following members to serve as a committee on Necrology and Resolutions: Leonard Wolcott, chairman; William Danker, and Virgil Olson.
7. The President appointed the following members to serve as the Nominating Committee: J.T. Seamands, chairman; J.R. Coan, and Lawrence Folkemer.

The Second Business Session was held at 4:30 P.M. on Tuesday, June 11, 1968.

1. The President reported that he had audited the treasurer's books, and had found the treasurer's report to be correct. The members present voted to accept the auditor's report.
2. There was a discussion of the status of members of the Association who have retired. The members present voted to authorize the secretary to accept the withdrawals of members who have retired, and the resignations of others. The members present also voted to continue without charge the membership of those members who have been active in the association (as determined by the executive committee).
3. There was a discussion of the applications for membership in the Association. The members present voted to invite the following persons to join the Association:

Boberg, John, Divine Word Seminary, Techny, Illinois
Mueller, George A., Maryknoll Seminary, Maryknoll, New York
Nemer, Lawrence, Divine Word Seminary, Techny, Illinois
Norton, H. Wilton, Wheaton College, Wheaton, Illinois
Quinn, Bernard, Center for Applied Research in The Apostolate, Washington D.C.
Schaatschneider, David, Moravian Theological Seminary, Bethlehem, Pennsylvania
Works, Herbert, Northwest Christian College, Eugene, Oregon

The members present also voted to request the secretary to contact Oral Roberts University to inquire whether a successor to Mr. Robert Rice is interested in membership in the Association.

4. There was a discussion of correspondence from Dr. Hans-Werner Geuschen (Heidleberg) inquiring as to whether American Missionologists are interested in cooperating in a plan to compile mission thesis topics (to prevent duplication). The members present voted to authorize the executive committee to request the Division of Overseas Ministries of the National Council of Churches to compile a list of Mission Thesis topics in the United States & Canada; and if this request is refused, to compile such a list as an **association**.
5. There was a discussion of the possibility of correlating the next meeting of this Association with the meeting of The North American Association of Ecumenics. It was decided to leave this matter in the hands of the Executive committee.

The Third Business Session was held at 10:55 P.M. on Wednesday, June 12, 1968.

1. The committee on Necrology and Resolutions made its report. The death of George H. Mennenga, on July 26, 1966 was noted. He was the Dean of Students and Professor of English Bible and Missions at Western Theological Seminary, Holland, Michigan. He was the author of All The Families of the East. The committee submitted the following resolutions:
 - A. The Committee on Resolutions recommended that the Proceedings of the 1968 Biennial meeting of the Association of Professors of Missions be published.
 - B. Further it is recommended that the Proceedings be sent to all of the listed members with the request that they pay the biennial dues. Also that member professors be encouraged to order copies of the Proceeding for their seminary or college library. It is also suggested that copies of the Proceedings be sent to the Roman Catholic Missionologists with the thought they would be glad to pay for a copy to become better acquainted with the Association.
 - C. Further it is recommended that with the sending of the Proceedings, Professors of Missions be encouraged to give special attention to the "Goals of the 1970's", prepared by the Division of Overseas Ministries of the N.C.C., as well as to the important subject which is the theme of there meetings.
2. The members voted to adopt resolutions A, B, and C.
3. The members voted to advertise the availability of the Proceedings still available.
4. The members voted a resolution of thanks, with warm appreciation to the program participants.
5. Professor Danker took the chair while the members voted their appreciation to the outgoing members of the executive committee.
6. The members voted their appreciation to President Fauth and the administration and staff of Eden Theological Seminary, and personal appreciation to Mrs. Sarah Moton and her staff in food service.
7. The Nominating Committee proposed the following slate of officers for the 1968-1970 biennium, who were officially elected:

President	Sigurd F. Westburg
Vice-President	James H. Pyke
Secretary-Treasurer	David L. Lindberg
8. Voted, to adjourn.

Respectfully submitted,
David L. Lindberg
Secretary

ASSOCIATION OF PROFESSORS OF MISSIONS
Ninth Biennial Meeting
Registered Attendance
Members

Burgess, Andrew S.,	Luther Theological Seminary, St. Paul, Minnesota
Coan, Josephus R.,	Interdenominational Theological Center, Atlanta, Georgia
Danker, William J.,	Concordia Theological Seminary, St. Louis, Missouri
Davis, Walter B.,	Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania
Dekker, Harold,	Calvin Theological Seminary, Grand Rapids, Michigan
Dunger, George A.,	North American Baptist Seminary, Sioux Falls, South Dakota
Dunstan, J. Leslie,	Andover-Newton Theological School, Newton Centre, Massachusetts
Folkemer, Lawrence D.,	Lutheran Theological Seminary, Gettysburg, Pennsylvania
Goodpasture, H. McKennie,	Union Theological Seminary, Richmond, Virginia
Harr, Wilber C.,	Evangelical Theological Seminary, Naperville, Illinois
Hockin, Katherine B.,	The Ecumenical Institute of Canada, Toronto, Ontario, Canada
Huff, Howard F.,	Phillip's University Graduate Seminary, Enid, Oklahoma
Kline, Frank J.,	Seattle Pacific College, Seattle, Washington
Lindberg, David L.,	Lutheran School of Theology at Chicago, Chicago, Illinois
Mueller, George A.,	Maryknoll Seminary, Maryknoll, New York
Olson, Virgil A.,	Bethel Theological Seminary, St. Paul, Minnesota
Pyke, James H.,	Wesley Theological Seminary, Washington, D.C.
Scott, Roland W.,	Garrett Graduate School of Theology, Evanston, Illinois
Schomer, Howard,	National Council of Churches, New York City, New York
Seamands, John J.,	Asbury Theological Seminary, Wilmore, Kentucky
Shepherd, Jack F.,	Latin American Mission, Bogota, New Jersey
Westburg, Sigurd F.,	North Park Theological Seminary, Chicago, Illinois
Wolcott, Leonard T.,	Scarritt College for Christian Workers, Nashville, Tennessee

Special Guests

(Voted into membership, June 11, 1968)

Boberg, John,	Divine Word Seminary, Techny, Illinois
Kline, Frank J.,	Seattle Pacific College, Seattle, Washington
Huff, Howard F.,	Phillip's University Graduate Seminary, Enid, Oklahoma
Mueller, George A.,	Maryknoll Seminary, Maryknoll, New York
Nemer, Lawrence,	Divine Word Seminary, Techny, Illinois
Schomer, Howard,	National Council of Churches, New York City, New York

ASSOCIATION OF PROFESSORS OF MISSIONS
Ninth Biennial Meeting
Secretary's Report for 1966-68

During the past biennium I have arranged for the publication of the Proceedings of the Eighth Biennial Meeting, distributed same to members who paid their dues, maintained the Membership List, corresponded with members, and worked with the President and Vice President in planning the Ninth Biennial Meeting.

Currently there are 122 members, a list of whom is being distributed in conjunction with this report. Seventy-two members have paid dues for the 1966-68 biennium, and in addition, six paid back dues for 1964-66 and three have already paid for 1968-70.

In addition to copies of the 1966 Proceedings distributed to members, the following copies have been sold: 5 of the 1958 Proceedings, 6 of 1962, 8 of 1964, and 7 of 1966. Such copies are sold at \$3.00 each (postage included except for overseas orders from which \$1.80 has been collected), or \$78.00 for the 26 copies sold. The inventory (June 5, 1968) reveals the following Proceedings in stock: 19 copies of 1958, 36 of 1962, 22 of 1964, and 155 of 1966.

The thanks of the Association are due to Miss Betty Johnson, secretary to the Acting Director of the School of Missions of the Lutheran School of Theology at Chicago, and to Augustana College, Rock Island, Illinois (which published the 1966 Proceedings at a very modest cost).

I wish to express my personal appreciation to Dr. Herbert C. Jackson, the previous secretary, for his work in arranging for the transcribing of the 1966 addresses, and for assembling and mailing the files of the Association and the stock of Proceedings.

Respectfully submitted,

David L. Lindberg
Secretary

June 5, 1968

ASSOCIATION OF PROFESSORS OF MISSIONS

Ninth Biennial Meeting

Financial Statement

INCOME:

BALANCE FORWARD from 8th Biennial Meeting		\$361.68
DUES RECEIVED		
1964-66	\$ 24.00	
1966-68	292.00	
1968-70	12.00	\$328.00
SALES OF <u>PROCEEDINGS</u>	79.80	
SAVINGS BANK INTEREST	19.70	\$789.18

EXPENSES:

EXPENSES FOR PROGRAM PERSONALITIES, 8th Biennial Meeting	105.00	
PRINTING <u>PROCEEDINGS</u> of 8th Meeting	221.80	
POSTAGE AND SUPPLIES for 1966-68 biennium (reimbursement to Lutheran School of Theology at Chicago)	62.27	
MISCELLANEOUS		
Long distance telephone	3.85	\$392.92
INCOME	\$789.18	
EXPENSES	- 392.92	
BALANCE AS OF 6-5-68	\$ 396.26	

Respectfully submitted,

David L. Lindberg
Treasurer

DLL:bjj
6/668

THE ASSOCIATION OF PROFESSORS OF MISSIONS

Constitution adopted June 15, 1954

Revised June 13, 1962

- I. NAME: The Association of Professors of Missions.
- II. PURPOSE: The object of this Association shall be to promote among its members fellowship, spiritual life and professional usefulness.
- III. MEMBERSHIP: Membership is open to professors of missions in the member institutions of the American Association of Theological Schools, and by invitation of the executive committee, to other qualified persons.
- IV. OFFICERS:
 - 1. The officers of the Association shall be a president, a vice-president, and a secretary-treasurer.
 - 2. Those three officers, together with one person elected by each affiliated regional association, or appointed by this Association ad interim, shall form the executive committee.
 - 3. The officers of the Association shall serve through the succeeding biennial meeting or until their successors are installed.
 - 4. In the event that the president, through resignation or any other cause, is unable to complete his term of office, the vice-president shall succeed him.
 - 5. A vacancy in the office of vice-president or secretary-treasurer shall be filled by the executive committee.
- V. MEETINGS: This Association shall convene ordinarily once every two years, preferably in conjunction with the meeting of the American Association of Theological Schools, the place and time to be determined by the executive committee.
- VI. FINANCES:
 - 1. Dues for the succeeding biennium shall be set at each biennial meeting.
 - 2. The secretary-treasurer's accounts shall be audited by the president at the biennial meeting.
- VII. AMENDMENTS: This constitution may be amended at any biennial meeting by a two-thirds vote of the members present.

Jim Moffett

SALVATION AND MISSION

Proceedings

Tenth Biennial Meeting

ASSOCIATION OF PROFESSORS OF MISSIONS

WESLEY THEOLOGICAL SEMINARY

WASHINGTON, D.C.

June 16-18, 1970

SALVATION AND MISSION

Proceedings

Tenth Biennial Meeting

ASSOCIATION OF PROFESSORS OF MISSIONS

WESLEY THEOLOGICAL SEMINARY, WASHINGTON, D.C.

June 16-18, 1970

Office of the Secretary
Association of Professors of Missions
& Catholic Theological Union
5401 So. Cornell
Chicago, Illinois 60615

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INTRODUCTION

Because of a growing demand from all kind of individuals and organizations interested in the world mission of the Christian Church, and from theological and other libraries, it has become accepted practice to publish in this form the Proceedings of the biennial meetings of the Association of Professors of Missions in the United States and Canada. Proceedings of the first three biennial meetings (1952, 1954, 1956) are not available. The Proceedings of the Fourth Biennial Meeting (Boston, 1958; theme, "Missionary Vocation"), the Sixth Biennial Meeting (Toronto, 1962; theme, "Our Teaching Responsibility in the Light of the De-Emphasis of the Words 'Missions' and 'Missionary'"), the Seventh Biennial Meeting (Philadelphia, 1964; theme, "The Theology of the World Apostolate"), the Eighth Biennial Meeting (Takoma Park, 1966; theme, "An Inquiry Into the Implications of Joint Action for Mission"), the Ninth Biennial Meeting (Webster Groves, Mo., 1968; theme, "The Theology of Religions"), and the Tenth Biennial Meeting (this volume) are available at \$3.00 per copy. The Proceedings of the Fifth Biennial Meeting (Richmond, Va., 1960) were published as a book; Frontiers of the Christian World Mission Since 1938; Essays in Honor of Kenneth Scott Latourette, edited by Wilber C. Harr (New York: Harper & Brothers, 1962, 310 pp. \$5.00).

In addition to the papers and reports presented at the Tenth Biennial Meeting, the Proceedings this year include several biographical sketches of recently deceased members as well as, for the first time, a complete membership list. The latter is added at the explicit request of the members present at the Tenth Biennial Meeting and includes the names of some who have not paid dues for several years.

The Association is grateful to the Executive Committee of the 1968-70 biennium for planning the 1970 program and to all those who participated, especially to those who read papers or shared their knowledge and expertise, as well as to Wesley Theological Seminary for serving as host to the Tenth Biennial Meeting.

Catholic Theological Union
5401 South Cornell
Chicago, Illinois 60615

John T. Boberg, S.V.D.
Secretary, 1970-72

TENTH BIENNIAL MEETING
WESLEY THEOLOGICAL SEMINARY
Washington, D.C.
June 16-18, 1970

Worship Leader: Calvin H. Reber, Jr.
United Theological Seminary

TUESDAY, June 16

4:00 to 6:00 P.M. Registration
7:00 Opening Devotions
Greetings to the Association Meeting,
Dr. James Pyke, Professor, Wesley Theological Seminary
7:30 PAPER:
The Rev. Lawrence Nemer, Catholic Theological Union
8:45 Discussion of the Paper
9:20 First Business Session
9:30 Closing Prayer

WEDNESDAY, June 17

8:30 Morning Devotions
9:00 Business Session
9:15 PAPER:
Dr. Dmitry F. Grigorieff, Georgetown University
10:45 Discussion of the Paper
11:30 Business Session
1:30 PRESENTATION
Mr. John R. Beasley, U.S. Department of Agriculture
2:30 Discussion
3:30 Coffee Break
4:00 PRESENTATION
Mr. Robert W. Caldwell, Department of State
5:00 Discussion
5:30 Closing Prayer

THURSDAY, June 18

8:30 Morning Devotions
9:00 PAPER:
Dr. Eugene L. Smith, World Council of Churches in the U.S.A.
11:20 Business Session. Adjournment.
12:00 Closing Prayer

SALVATION AND MISSION IN CONTEMPORARY CATHOLIC THOUGHT

Lawrence Nemer, S.V.D.
Catholic Theological Union
Chicago, Illinois

Throughout the centuries, Catholic theologians have had to deal with three facts concerning mission and salvation: first, there is the fact of the universal salvific will of God--God wills that all men be saved (I Tim. 2,4); second, there is the fact that the Church is necessary for salvation, not only with a necessity of law, but with a necessity of means (extra ecclesiam nulla salus); and third, there are a large number of infidels who are invincibly ignorant of Christ and the Church (i.e., due to no fault of their own). And theologians have tried to reconcile these seemingly three irreconcilable facts. In doing so, they have at times been accused of being narrow-minded, especially if they seemed to be over-insisting on the necessity of the Church--after all, isn't God free to save whom He wants? At times, they have been accused of denying the necessity of Church and mission, especially if they seemed to be over-insisting on the universal aspect of God's saving will. It is in this latter camp that recent theologians have found themselves. They have tried in a special way to come to terms with fact one (God's universal salvific will) and fact three (the number of infidels); and missionaries have felt that theologians were saying that they were no longer necessary. This feeling began to grow already before Vatican II as theologians explored a new concept of faith; it gained in strength when Vatican II in Article 16 of its document on the Church (Lumen Gentium) stated that infidels can be saved by following their consciences; and this feeling was verbalized and indeed became very vocal after the meeting of theologians in Bombay in preparation for the Eucharistic Congress there in 1964 in which they explored the implication of Vatican II's statement. (Cf. Christian Revelation and World Religions, ed. by J. Neuner (London: Burns and Oates, 1967).) This same feeling has been expressed in popular articles in missionary magazines written by missionaries in response to Karl Rahner's concept of Anonymous Christian. They seemed to feel that theologians--not success, nor opposition--had driven them out of a job.

Certainly the task of reconciling these three facts is a difficult one and a subtle one. The answer has not yet been totally found. Nor will this paper seek to explore a new synthesis. Rather it will seek to describe the directions in which Catholic theologians have gone in the last three decades to find a solution. After all, through the development of theology, the Church gained enough confidence to assert in Vatican II that the infidels can be saved; though in doing so, she did not align herself with any special school of thought. It will then present the statements of Vatican II. And finally, it will try to raise questions which still have to be answered.

Two facts have both affected and limited the recent speculation on this problem. First, the study of the question of the salvation of the infidels has usually appeared in the history of Catholic theological thought at times of great discoveries, e.g. the 16th and 19th centuries; however, it was the spread of paganism in contemporary society that has stimulated and colored much of the recent thought on this topic. Secondly, the identification of Church and mission in Catholic thought is of very recent origin, thus an ecclesiology of mission has not yet been worked out. The absence is noticeable in the history of the thought of this period.

In searching out a theology of salvation Catholic theologians have considered primarily what they call "negative infidels," i.e., those who through no fault of their own know nothing of Christ and the Church. If their salvation can somehow be reconciled with the necessity for the Church, then the universal salvific will of God could be easily explained. For this reason, contemporary theologians have sought to answer two questions: How is it possible for a negative infidel to become sufficiently acquainted with supernatural revelation in order to be saved?, and, What is the relationship of this negative infidel who has found this faith to the Church?

The answer itself in some ways has been determined by the framework within which the Catholic theologian has had to work. For he had to begin with the teaching of the Church concerning faith. This teaching can be summarized in four points. (1) The act of supernatural faith is absolutely necessary for the justification of an adult (Trent). (2) The material object of faith (that which one must believe) is the existence of God as Rewarder, which must include at least implicitly the belief in Christ and the Trinity (Trent). (3) The formal object of faith (the reason for believing) must be the authority of God revealing (Vatican I). (4) God wills the salvation of every human being, at least by antecedent will (Mystici Corporis). These four teachings lead to a conclusion which is as certain as these four teachings: every human being can, at some time or other in life, acquire a sufficient knowledge of divine revelation in order to elicit an act of faith for justification and salvation. (Cf. Maurice Eminyan, S.J., The Theology of Salvation (Boston: Daughters of St. Paul, 1960), pp. 182-86.)

There are four chief trends in the answers that theologians give in response to the question of how a negative infidel can come to this act of faith. They are: (1) In the variety of religions and the existence of natural law, there are traces of supernatural revelation. (2) By reason of an interior inspiration a person can know the truths necessary for salvation and accept them on God's authority. (3) When a man accomplishes his first human act, he makes a certain option about his end in life--and the end being supernatural, the act itself becomes supernatural. (4) At the instance of death, man performs his last human act, dying itself--an act which is most free and most human--an act which makes an option final.

Traces of Supernatural Revelation

An infidel, in order to make a supernatural act of faith for justification must accept God as a Rewarder or Remunerator and implicitly accept Christ and the Trinity. But faith is response to revelation; and where is that revelation found? Most Catholic theologians writing on this question accept as certain the transmission of a primitive revelation to early man, a revelation which continues in the various pagan religions and is supported in the positive values found in the natural law. Thus, e.g., Parenti, Minon, de Letter and Cauwe affirm that there are supernatural values to be found in the various religions, values which could stimulate an act of faith. De Letter, a Jesuit who teaches in India, for example, approaches the problem of salvation by asking if there is any obstacle of sin which would prevent supernatural life from coming to someone who accepts this primitive revelation. And he says: no, there is not. He affirms that it is possible to practice a false religion in good faith. Perhaps, he says, their worship is wrong in so far as they do not worship as God revealed He willed to be worshipped, but that does not make it totally wrong. He gives this explanation:

Most of these religions contain in their beliefs the minimum of religious truths pointed out in Heb. 11:6 as indispensable for

all real religion: that God exists and is a rewarder to them that seek Him. Theologically speaking, the pagan religions of pre-Christian origin present systems and tenets, rules and practices, born from derivations from the primitive law that was revealed to men or imprinted in their hearts. At the root of these deviations we find or postulate a sin of infidelity, a sin against the light, by which man-made rules and creeds were added to, if not substituted for, the primeval law given to men with their nature. . . . The whole complex of the traditional religion is handed over from fathers to sons as the way of life revealed by the Supreme Being to their ancestors.

The mixture of truth and error may vary at different times and places. In some religions the elements of truth are more fully preserved, in others less. As long, however, as the essentials of all religions remain safe and living in them, these systems can serve, in spite of the overgrowth of theoretical and practical error, as a help for genuine religious life. (P. De Letter, S.J., "The Good Faith of the Pagans," The Clergy Monthly 13 (1949), 9.)

Other theologians are hesitant to talk about supernatural values in the pagan religions. They are willing to concede the presence of strong positive values, e.g., the sense of the sacred. These, however, according to Liégé and Jetté create a disposition to believe in a genuine or primitive revelation, but they no longer themselves contain that revelation.

Still part of this trend, but somewhat in a school by himself, is Jean Danielou. He also affirms the positive values to be found in the various pagan religions, and rather than call this a "natural religion," he prefers to call it a "cosmic religion." He states that it implies a form of supernatural faith and can be salvific. He comes to this conclusion from his study of Old Testament characters who were not Jews: Abel, Henoah, Noah, Job, Lot, etc. He says that they come under the cosmic covenant which preceded the Mosaic and Christian Covenant. He explains it in this way:

Before doing so in a full way in Jesus Christ, God manifests Himself through Abraham and Moses by His very action in history. But even before manifesting Himself to Abraham and Moses, He did so to Henoah and Noah, that is to the nations. True, this revelation was still obscure; yet it already led to that which is the very object of revelation, namely the saving activity of God in the world. How many men in the pagan world have adhered to this revelation? This is a hidden secret of God. It is sufficient for our purpose that Scripture teaches us that some have done so in fullness, thus authorizing us to speak of the saints of the cosmic alliance. (J. Danielou, Les saints paiens de l'Ancient Testament (Paris: Ed. du Seuil, 1956), p. 37.)

And he summarizes his ideas in the conclusion of his book:

Each one shall be judged according to the alliance to which one has belonged. The Christian shall be judged according to the Gospel, the Jew according to the Law, the pagan according to conscience. And the unfaithful Christian shall be condemned, while the faithful pagan shall be saved. This is what St. Paul says: 'As for the Gentile, though they have no law to guide them, there are times when they carry out the precepts of the law unbidden, finding in their own natures a rule to guide them, in default of any other rule.' Now this very text is cited by Theodoretus in connection with Queen Saba,

and the same adds: 'I recall the teaching of the Apostles, who have praised those who have been justified without the law.' (Ibid., p. 155.)

Whether Danielou is willing to apply his theory to the infidels who exist today, after the Covenant of Christ has been established, is not so certain. However, in his introduction to the book, he makes a statement which would seem to imply that it could be so applied:

We are obliged to draw this conclusion, that the domains of Christ and of the Church extend themselves beyond the limits of the explicit revelation of Christ. There have been at all times and in all countries men who have believed in Christ without knowing Him and who have belonged invisibly to the visible Church. (Ibid., p. 16.)

To summarize, then, current Catholic opinion on the presence of the material object of faith, we can say: (1) Some theologians feel that primitive revelation still exists in many religious forms; (2) Others feel that there are beliefs which bear similarity to a primitive revelation and probably are derived from a primitive revelation; and (3) There is enough basis for a relative certitude in the act of faith sufficient for justification.

Interior Inspiration

In order that an act of faith be justifying, it must be made on the authority of God who reveals. So that even if there were traces of primitive revelation in the pagan religions, theologians would still have to explain the reason for believing, or the formal object of faith. Various possibilities are offered, none of which alone seems to provide certainty; yet cumulatively they do provide some certainty. All of them are based on the theological axiom: when a person does what he can, God does not deny grace (Facienti quod est in se, Deus non denegat gratiam).

Some theologians, e.g. Cogoni, De Reeper, and Cauwe, suggest that a pagan comes to know God and His Revelation through an experience which is not formal revelation but rather a sort of illumination, an interior inspiration. It is not a miraculous happening; it is rather the experience of one's own insufficiency. Cauwe explains it in these terms:

In his quest for happiness the infidel acknowledges the natural law as the rule imposed on his free choice. But he experiences at the same time the insufficiency of his natural powers in order to triumph in the conflict between the flesh and the spirit; he thus recognizes the necessity of a superior help and, moved by the grace which urges him, already aspires towards a superior life and begins to pray. God then comes to his aid, making him see, if only in a confused way, the greatness of the supernatural gift; He will inspire in him the idea that the heavenly reward is above the human spirit, just as the conquest of beatitude through a good life is beyond human powers. Hence God will reveal Himself to him as the All-powerful and the All-good, who is at the same time his Master and His ultimate end, his Providence and his Salvation. Thus under the influence of an interior inspiration and without a formal revelation, the infidel learns the necessary truths and, at the same time, both their divine origin and their absolute value. He hears God's voice, if one may say so, in the very

experience of his Help. (A. Cauwe, S.J., "Le probleme du Salut des infideles," Revue du Clerge Africain 3 (1948), p. 257.)

Du Letter in a series of articles says much the same thing. (Cf. P. De Letter, S.J., "Limbus Paganorum," The Clergy Monthly 12 (1948), pp. 65-69; "Good Pagans," Ibid., pp. 322-34; "The Good Faith of the Pagans," Ibid. 13 (1949), pp. 1-11, 48-58; "Good Pagans and the Baptism of Desire," Ibid. 16 (1952), pp. 288-297, 409-416; "Disturbing the Good Faith of Pagans," Ibid. 13 (1949), pp. 338-341.) He begins by rejecting, as most theologians do, the idea of a Limbo for adults. For graces are given outside of, though not independently of, the visible Church. He then analyzes the "goodness" of pagans in the face of the difficulties inherent in sustaining the natural law.

In the light of these teachings, the virtues of good pagans may be explained in two ways. Either we take them to be the result of natural good efforts unaided by grace; within certain limits this is not impossible. Then we have to say that these virtues are in an essentially precarious state; they cannot last long; and perhaps they lack the higher religious orientation which the love of God above all things could and should give them. The spiritual poverty of good pagans may be hidden under decent exteriors, but is real and profound. Or, if this solution does not seem likely and close enough to the reality of the facts we know, we postulate grace as the explanation of pagan virtues, trusting that the widespread mercy of the Savior does not forsake the efforts of upright souls, but is helping them who seek Him without knowing Him. Then their virtue is no longer pagan, but covertly Christian. Their spiritual riches are real, even though they may be partly hidden; and they are the fruit of Christian grace which has met their need and is leading them on, though they may be unaware of the gift of God. (P. De Letter, S.J., "Good Pagans," The Clergy Monthly 12 (1948), p. 333.)

But, he insists, these graces of themselves do not bring salvation. For first of all the obstacle of sin must be removed. He discusses the various possibilities of sin for a pagan (remaining outside the fold, practicing a false religion, ignoring the true God, and violating the natural law) and shows how these could not be an obstacle in the life of a good pagan. He then considers the positive dispositions needed: faith, sorrow, and charity; and he indicates how these could come into the life of a good pagan. Thus he concludes that through interior inspiration, a pagan could make a justifying act of faith and thus share in the Church's life through baptism of desire.

At the Dawn of Reason: First Human Act

The idea that grace is given for a justifying act of faith at the time of the first human act, an idea rather popular with contemporary theologians, goes back to St. Thomas Aquinas (Cf. Summa Theologica, I-II, p. 89, 6). He affirmed that a child passing into adulthood makes a choice which also determines his spiritual standing. This is not to reduce that choice to one single action; rather the process is long and complex. However, he sees it occurring in three steps. He points out, first of all, that a child in order to perform a human act must direct it towards some ultimate end, for while the end is last in execution it is first in the order of intention. Secondly, if the ultimate end is God, then sanctifying grace must accompany this choice; if the choice however is for something other than God, then sin occurs. Finally, since the first requisite for the justification of an adult is the act of supernatural faith, then this act of faith of the child passing into adulthood provides justification.

This theory has been more completely explained by Jacques Maritain. ("La dialectique immanente du premier acte de liberté," *Nova et Vetera* 20 (1945), pp. 218-235, and *Neuf leçons sur les notions premières de la philosophie morale* (Paris: Tequi; 1951).) He analyzes very carefully the first moral act that a person makes, indicating that it is the philosopher's task to clarify what a person does only in a confused sort of way. And he finds that a person making his first free moral choice chooses a bonum honestum. Not necessarily with a conceptual knowledge; but rather with a practical knowledge. And, he concludes, this has theological implications.

If divine grace intervenes in the natural process and, by God's influence, the morally good appears to the intelligence not only as that which is convenient in itself and good to do, but also as the good by means of which I shall be saved, by means of which something mysteriously precious in me escapes misfortune and will reach its fatherland (insofar as our discursive terms can attempt to express such a flash of intuition), then at the same time it is to Goodness itself as my refuge and salvation, in which my dearest being is safely placed if I do seek it, it is to God as Savior, that the motion of the will brings itself and the intellect adheres through the volitional and inexpressible knowledge which we have described. (J. Maritain, "La dialectique . . .", p. 228.)

Theologians also have explored this concept of Thomas Aquinas, many of them modifying it in one way or the other. For example, P. Gardeil in one of his early works (*La crédibilité et l'apologetique* (Paris: Lacombe, 1912)), calls this movement towards God in one's first moral choice the "intention of faith"--a beginning, a direction of salvific faith. In the following decades theologians such as Labourdette, Nicolas, and Congar were interested in this concept and developed it. Emynan gives the following summary of Congar's thought:

The 'intention of faith,' says Congar, consists in the right disposition of the subject as regards his last end and the necessary means of attaining it. And it is supernatural, because that last end is, in fact, supernatural, and also because it is ordered from the beginning to a supernatural outcome, namely the act of faith itself, and lastly because it is entirely animated and sustained by the assistance of grace. In the normal order of things, this intention of faith encounters the object adequate to it, thanks to the apostolic preaching, namely fides ex auditu or, failing that, at least its minimum material object. If, however, it does not even encounter this minimum object and the person remains invincibly ignorant of God, may it not be said to find an outlet by adhering to some such 'substitute for God' as devotion to a great cause treated as if it were an absolute: justice, truth, brotherhood, duty, progress or peace, for example? Objectively speaking, Congar says, these are more of the nature of idols, the idols in fact of the modern world; but on the subjective level could they not well be so many species under which, as it were tacitly and unconsciously, men's consciences really honour and really seek the true God? May there not be a salvific faith which is 'purely implicit'? May not the notion of invincible ignorance, which excuses every fault, be extended to cover this minimum material object of faith, the existence of God? (Emynan, *op. cit.*, pp. 67-68.)

Congar realizes that Scripture and the Fathers favor the stricter view on salvific faith, yet he sees a need for change in the changed facts of the time.

A very similar view is suggested by Liège. He in turn prefers the term "embryonic faith." For it is a conversion before a conversion, a faith before a faith. Yet there is a continuity; it is not something apart. Liège expresses it in this way:

We should never forget that the act of faith is fundamentally an act of conversion, that is, a change of attitude and of conception of life with reference to God's salutary intervention: an adoption of God's design, bringing along a total and faithful submission of one's whole existence to the transcendent dynamic of this design. Now, the explicitly Christian conversion presupposes a pre-conversion: an attitude of life which is already firm and by means of which the adult man gives up seeking in the empirical norms of his immediate well-being the laws of his veritable destiny, a coming out of his egoism for a responsible behavior with reference to certain values of human existence, which are considered as infrangible and already sacred, an obedience, which goes as far as sacrifice, to the orientation and the judgment of one's moral conscience. All this, especially in the case of simple people, will translate itself into very little on the level of reflection; the essential thing is the moral dynamism which reaches beyond the vital spontaneities. Such a dynamism could still allow to subsist a good many weaknesses and incoherences in the details of one's life, but it will reveal its vigour in certain momentous circumstances, especially when it is a question of choosing concretely for or against fraternal love. Then there will be a revelation, either of the man who seeks the glory which proceeds from the world and from men, or of the man who secretly awaits the glory which comes from God. (A. Liège, O.P., "Le salut des autres," Lumière et Vie 18 (1954), p. 752.)

Finally, Journet also follows Thomas and Maritain in explaining this first act of faith--this first choice of bonum honestum. For Journet, the supreme role of grace is not only to heal man, but to elevate him and restore him to the state of divine sonship.

We were saying that the child has discovered the notion of bonum honestum. Now grace intervenes in order to utilize this notion, to clarify it with a new ray of intelligibility, to make him read in it a meaning not yet perceived. The concept of goodness, having been transvalued, appears then not only under the simple light of metaphysical analogy, but under that of the transanalogy of faith. There is a new intuition rather than a new concept, an intuition which unites itself with the notion of the bonum honestum, adding a new note and a new richness to it and opening it over a hitherto unknown perspective. The child then experiences the need of being saved, the bonum honestum appears to him as the bonum salutare, as the good through which he will be saved. (C. Journet, L'Eglise du Verbe Incarné, II (Paris: Desclee de Brouwer; 1951), p. 794.)

Thus for Journet every normal adult human being is either a believer or a positive infidel.

At the Instant of Death

A final development of recent theology which has influenced the Church's outlook on the salvation of infidels, even though these theologians have not concerned themselves with this special aspect of their theory, is that which has

taken place in the theology of death. That which used to be considered a severing of soul from body--a moment of passive judgment--has of late been considered as the final, perhaps most human and most free act that man performs. In that sense, then, it becomes as determining as a man's first moral choice.

This idea was already suggested some time ago by P. Glorieux ("In Hora Mortis," Mélanges de Science Religieuse (1949), pp. 186-216; and "Endurcissement final et grâces dernières," Nouvelle Revue Théologique 59 (1932), pp. 865-892). He first of all states that dying is part of the status viae, not status termini and therefore man can still affect his salvation in that moment. Moreover, he suggests that the transition from dawn to day is not night, and so neither is the transition from earthly life to eternal life emptiness. Rather in the first instance of separation, a new and more perfect way of action is opened up to a person through a certain illumination. In that moment of freedom and grace a man makes his eternal choice. He points out that such a hypothesis can explain more easily: (a) The obstinacy in evil of a damned soul; (b) The disappearance of venial sin at death itself; and (c) The destruction of faith in a damned soul. It is a unique application of the axiom "facienti quod est in se, Deus non denegat gratiam."

Mersch and Troisfontaine think of death in much the same way. They do not agree with Glorieux in postulating a kind of illumination; rather they see death as the culminating free human act which has the moral implications of salvation. According to Mersch, the act of death is a free act, for:

. . . it is the passage of a free being to the definitive state which its liberty has prepared. Otherwise the culmination of human life would be at variance with its structure. . . . The only thing that really counts in life is what is human, that which is somehow conscious and deliberate; could the moment towards which the whole of life advances, the moment that puts the finishing touch on man, fail to be human. (E. Mersch, S.J., The Theology of the Mystical Body (St. Louis: Herder, 1952), p. 264.)

Gleason also give an exceptionally fine description of this final choice.

Death would thus involve a choice which recapitulates all previous choices, because it expresses all the underlying orientation of the soul in a fully conscious manner. The partial and fluctuating determinations of oneself that had preceded this ultimate option would naturally retain their full moral and religious importance, performing the final liberty without necessitating it. . . . At the moment of conscious death all previous values are re-valuated and the soul chooses its attitude before its Creator with awareness of the commitment it makes. . . . The assumption of the irrevocable attitude could hardly be other than the expression of those lesser choices which had educated the personal liberty. (R. W. Gleason, "Toward a Theology of Death," Thought 32 (1957), p. 65.)

The interesting feature about Gleason's thought is that he comes to this conclusion not from a phenomenological analysis of man's dying, but rather from a theological analysis of the significance of Christ's death. Karl Rahner comes to the same basic conclusion. (Cf. K. Rahner, S.J., "Zur Theologie des Todes," Zeitschrift fuer Katholische Theologie 79 (1957), pp. 1-44.)

The Relationship of These Infidels to the Church

Thus far the various possibilities for an infidel to make an act of salvific faith, as suggested by recent theologians, have been presented. No one

explanation of itself seems to lead to certitude about how this act of faith could be made and could be salvific. Yet the cumulative evidence does seem to offer a certain confidence about the conclusion on the possibility of such an act for a negative infidel. However, the second question which theologians have had to face is: How reconcile the possibility of such people being saved with the axiom: "Outside the Church there is no salvation" (Extra ecclesiam nulla salus)?

Catholic theologians in answering this question have had to do so within the framework of traditional Catholic ecclesiology. This can be summarized in five points. (1) The Catholic Church is necessary for salvation by necessity of means as well as of precept (Suprema Haec, August 8, 1949--a response of the Holy Office on the Feeney case in Boston). (2) For actual membership three things are necessary and sufficient: sacramental baptism, profession of the true faith, and obedience to the legitimate authority (Mystici Corporis). (3) Actual membership is not always required for salvation, but one can be saved if one is at least united to her by intention and desire (Mystici Corporis -- Suprema Haec). (4) This desire or votum need not be always explicit, but it can suffice if it is only implicit (Suprema Haec). (5) This desire or votum to be salvific must be accompanied by supernatural faith and informed by perfect charity. (For a fuller explanation, cf. M. Emynan, op. cit., pp. 208-10.)

New Understandings of the Church

In order to understand the attempts made to explain the relationship of justified non-Christians to the Church, it might help to review very briefly the recent theology on the Church, both as regards its mediation of salvation as well as the visible and social aspect of that mediation. Without a doubt the development of the doctrine on the Mystical Body of Christ has most enriched the ecclesiology of the Church in the twentieth century. The development itself goes back to the nineteenth century and Johann Adam Moehler; but it was systematized principally by S. Tromp, S.J., (cf. Corpus Christi, quod est Ecclesia (Rome: Univ. Greg., 1949)), and made official in Pius XII's Mystici Corporis. Based on the writings of St. Paul, this doctrine brought back into focus the dynamic and organic elements in Church life in contradistinction to the hierarchical and static concept of Church society that had dominated theology till then. Even the relationship between members was seen in a different light. However, in this development the Mystical Body of Christ is identified with the Catholic Church and membership in the Mystical Body could be gained only through baptism. Moreover it was affirmed that all graces were mediated to man through the Mystical Body. But it was a different vision of the Church.

Also at this time, thinking much along the same lines, J. Putz, S.J. ("The Missionary Idea," The Clergy Monthly 11 (1947), pp. 79-89), and Yves de Montcheuil, S.J. (Aspects de l'Eglise (Paris: Ed. du Cerf; 1949), were affirming the necessity of missions and the mediating power of the Church on the basis that the Church was the extension of the Incarnation of Christ. The Church was seen to be necessary not only for the salvation of individuals but also to accomplish God's plan on earth--the establishment of the Kingdom of Christ. Even if individuals could be saved without the Church, it was suggested, still the Church would have to seek to extend itself so that the Kingdom of Christ could be established throughout the world. Some theologians were taking a further step and saying that the Church was the principle of salvation--not only as a channel of grace, but as a source. (Cf. F. X. Lawlor, "The Mediation of the Church in Some Pontifical Documents," Theological Studies 12 (1951), pp. 481-504; James O'Connell, S.M.A., "The Salvation of Non-Catholics," Downside Review 72 (1954), pp. 256-63;

Stanislaus Jaki, O.S.B., Les Tendances Nouvelles de l'Ecclesiologie (Rome: Herder, 1957).)

As will be shown more clearly later, it was Karl Rahner who provided the Church with the insights needed to make it possible for the Church to resolve this difficult problem. Building on the developed doctrine of the Mystical Body, he pursued the identification of Christ and His Church:

In order to see in what sense the Church is, and must be called, the means through which God's salvific will operate, we must first see what is the relationship existing between Christ and the Church. The Church is the body of Christ. Just as Christ is God's salvific will visibly and historically manifested, historically objectivated and incarnate, so the Church is the prolongation of the same Christ throughout the whole history of mankind until the end of time. Just as in Christ divine life has, on the one hand, already been manifested and become a historical fact, and on the other hand still needs to be fully revealed; so also divine life in the Church, on the one hand has already penetrated mankind and, as such, is already historically present and visible, and, on the other hand, still needs to be revealed and will not become perfectly manifested until the end of time.

Thus the grace of the Church and the grace of Christ are one:

Every grace is the grace of the Church in this sense, that all supernatural life, being the grace of Christ made man, tends as such to manifest itself visibly, which manifestation is historically nothing else but the Church of Christ. Thus every grace proceeds from Christ, the Head of the Church, and tends towards the Church, the Body of Christ, in which grace itself, which is divine life in man, appears as a historical fact.

Thus Rahner concludes:

The Church is the manifestative, cognitive and effective means of God's salvific will, because, as the prolongation of Christ Himself (who is the principal means of God's salvific will), by her very existence and preaching she bears witness to the salvific will of God soliciting man, by her sacramental activity she executes it, and by her existence she manifests historically that the life springing forth from this love of God has effectively become the life of mankind. And since every grace, of its very nature, has this tendency, and since every grace derives from the Head of the Church, it must be said that every grace is also the grace of the Church, even though it may be mysteriously distributed outside the Church. (K. Rahner, De Gratia Christi (Unpublished notes for students at Innsbruck, 1956), pp. 17-23).

The theologians of this period, although developing the mystical and spiritual aspects of the Church, never really fell into a pietistic approach to the Church. The visible and social aspect of the Church's mediation was repeatedly stressed. The emphasis might have changed from author to author--thus Bouyer would affirm the "Body" as being visible (Louis Bouyer, "Où en est la théologie du Corps Mystique?" Revue des Sciences Religieuses 22 (1948), pp. 313-33), while De Lubac would emphasize its societal aspect (Henri de Lubac, Le Fondement théologique des missions (Paris: Edit. du Seuil, 1949), and Liégé its sacra-

mental aspect (A. Liégé, O.P., "Le salut des autres," Lumiéré et Vie 18 (1954), pp. 741-69)--however, the emphasis remained. The question was: How do the justified non-Christians relate to this "Visible" Church of Christ?

A Real But Invisible Bond

Three basic but different answers have been given by theologians. First, there are theologians who say that there is the existence of an invisible ontological relationship between justified non-Christians and the Catholic Church, but a relationship which could not be called membership. Second, some theologians say that these non-Christians are members of the Church "in voto." And finally, there are others who say that justified non-Christians share really in the membership of the Church, but they use such adjectives as imperfect or tendential to describe such membership.

The first group does not accept the notion of an invisible Church. In fact, most of them begin their reflections on the relationship between justified non-Christians and the Church with the doctrine of the Mystical Body. However, they are aware that the Church has two aspects, a juridical one and a spiritual one. And they say that these non-Christians have a real and vital relationship with the Church, a relationship which however is invisible. Different theologians use different expressions to describe this relationship. Thus McGuinness speaks of being "ordained to membership":

Is it possible in any way for them to live the life of the divine Spirit? Theologians have commonly held that it is, and they explain their teaching by a metaphor that goes back to the time of Origen. Non-Catholics who are in the state of grace are said to be living in the soul of the Church. They are of the Church because they are sharers in the life of grace, they are not of its body because they do not fulfill the conditions enumerated; they are only ordained to membership in the body. (I. McGuinness, O.P., "Mystici Corporis and the Soul of the Church," The Thomist 11 (1948), p. 23.)

This same term was used by De Lubac and Congar. They envisioned such people becoming fully members only after death. Henri Holstein in a reflection on the Pope's encyclical Mystici Corporis suggests that even before death a certain membership in the Church can be said to be derived from the fact that there is already present membership in Christ:

If such unconscious desire, of which the encyclical speaks, exists in the well disposed infidel and heretic directing them here and now to the Mystical Body, it is because, in some real and certain way, they are already members of Christ, because already Christ is their Head. It is not they who unite themselves to the Church; it is not even the Church, in so far as she is the gathering of God's children, that exerts over them a salutary attraction, but it is Christ who, within the mysterious dimension of His ecclesial redemption, 'contains' and 'incorporates' them. (H. Holstein, S.J., "Le Christ, tête de tous les hommes," Année Théologique II (1950), p. 24.)

Loffeld, a mission theologian treating explicitly of this topic, says that there is a real ontological bond between the non-Christian and the Church--an attachment that is truly a union:

It is through the Church that he (the infidel) will be saved, namely through a supplementary activity which is exercised in the Church, but of which the beneficiary is simply outside of her. It is because he attaches himself to the Church, or more precisely because he lets himself be attached to her.

. . . Such an attachment is truly a union, because it implies a participation in whatever the Church possesses of more precious and essential, namely sanctifying grace, which creates an organic and ontological bond between the man who possesses it and the organism of which it is the created soul. Thus, to use but a comparison, an organic bond is produced between the members of a religious institute and the novice, the oblate or agrégé, who participate in their spiritual treasures. (E. Löffeld, Le Probleme de la Missiologie et des Missions Catholiques (Rhenen-Holland: Edit. Spiritus, 1956), pp. 61-62.)

De Montcheuil and Jean Danielou also when treating of this topic talk about a real relationship by reason of which they belong to the Church without actually being members of the Church. It is an "invisible membership," as it were. As Liégé says:

In terms of an Augustinian or Thomistic vocabulary, where the expression "Mystical Body" designates principally the mystical element in the Church, one would say that such persons belong more or less actually to the Mystical Body, while they belong only potentially and by attraction to the visible Church. But, whatever may be said of the vocabulary, one must admit, in face of the abnormal situation of these secret members of Christ, whom an unconscious desire ordain to the institution of salvation founded by Him, that, in fact, the visible reality in the Church does not always cover adequately her mystical reality. (M. Liégé, "L'appartenance à l'Eglise et l'Encyclique Mystici Corporis Christi," Revue des Sciences Philosophiques et Theologiques 32 (1948), p. 35.)

Writing elsewhere he expresses this idea even more clearly:

In order to express correctly the way in which non-Catholics and non-Christians belong to the Church, it is not within the reality of the Church that one must introduce a distinction: for, though not all her elements are equally important, yet they constitute one divine and historical reality springing forth from God's plan in Jesus Christ. It is in the way one is inserted into this total reality that one can distinguish different modalities. That is why we prefer to speak of a total and visible belonging to the one Church, and of an invisible and dynamic belonging to the one spiritual and visible Church. The formula is complicated, but it cannot be otherwise in the case of such a complex reality. We do not hesitate to speak of a belonging (in the line of theological definition), but of an abnormal belonging, inasmuch as it remains invisible, for the way one is united to a visible reality cannot but itself be visible; a dynamic belonging, inasmuch as the person concerned will not resign himself to his imperfect state and ever refuse to adhere to the Institution itself declaring it useless. (A. Liégé, "Le salut des autres," Lumiere et Vie 18 (1954), p. 763.)

Membership Through Votum

One of the theologians who undoubtedly had a great effect on Vatican II was Karl Rahner. It was very much his theology of the Church which is reflected

in the Vatican documents. When he treats of the justified non-Christians, he talks of them as being members of the Church "in voto." Votum in its technical theological sense does not mean a desire for something absent; rather through "votum" the reality already becomes present. In this sense Rahner says that these people already have some part in the visible structure. His thought is complex and not easily summarized. He leads to his conclusion, however, in this way. He first points out that man shares in the unity of mankind:

Mankind is a unity. This unity already appears in the fact of the common origin of all men from the same Adam. Besides, mankind is considered and treated as a concrete unity by God, not only in the natural order, but also in the order of salvation, as it is clear from the dogma of original sin and of the objective and universal redemption through Christ. . . . This natural unity which, as an obediencial potency, is, within mankind, the basis for God's work of redemption, implies more than a mere juxtaposition and summation of all the individual men. The integration of the individual man into this unity of mankind is, therefore, also a reality which is antecedent to his personal and free activity, and in regard to which he necessarily takes up a position through his free activity which, otherwise, would be quite impossible; and whenever man, as a person, acts freely, he consciously affirms this reality as a part of his very nature itself, and is therefore antecedent to man as a free acting agent, belongs to the visibility of man, in so far as by this one understands the whole concrete reality in space and time, which reality, as an antecedent and determining factor for the possibility of activity itself, is prior to the liberty of man as a person and, as informed by the personal decision of man, is the material for the historical manifestation of man as an intelligible free agent. (K. Rahner, Schriften zur Theologie II (Einsiedeln, Zuerich, Koeln: Benzinger, 1955), p. 84ff.)

But this unity has been further determined by the Incarnation and has a supernatural end:

The real unity of mankind, about which we have just spoken . . . is further concretely determined through the Incarnation of the Word of God. Through the Incarnation of the Son from the Virgin Mary as from a member of this one mankind, the Word of God Himself has become a member of this one adamitic mankind and, vice versa, mankind as whole has thereby become fundamentally and radically called to a supernatural participation in the life of the Triune God, which fundamentally has already taken place as a historical fact in the world through the Incarnation of the Son of God (and not only through a mere intention and decision on the part of God) is, on the one hand, a reality which is antecedent to any personal free act of man and, on the other hand, because fulfilled through the Incarnation of the Son of God, an element which belongs to the order of historical and visible reality and a real ontological determination of the essence of each individual being just as it is a factual determination of mankind as a whole. Man, as a spiritual personality, engages his whole nature when he elicits a free act, and so his personal decision constitutes, always and unavoidably, the taking up of a position for or against the supernatural call of man to the participation in the life of the Triune God. This taking up of a position, inasmuch as it takes place in the nature of man and in regard to it, . . . is, on the one hand, the historical visible element of God's salvific will, which man accepts in his personal decision. (K. Rahner, Ibid., p. 87ff.)

And because of this there is, when a person has made his choice of a supernatural end, membership in the Church.

When the act of justification is considered as a *votum Ecclesiae*, then it is not merely an act which tends intentionally to the Church as to its implicit object, but also a spiritual and free act which necessarily already contains in itself a Church element insofar as it is the real and the ontological affirmation of membership in the people of God. As faith and love, the act of justification is an act of the spiritual personality of man; as an act of a concrete man, who is a member of mankind as a whole which has been consecrated through the Incarnation, it has equally and necessarily about it a reality which, while being the expression of a personal action, is nevertheless different from it and has a quasi-sacramental nature. Because man is concretely a blood-relative with Christ, the *votum Ecclesiae* not merely consists in the extra-sacramental and purely spiritual reality of grace, but, as an act of the concrete man, is necessarily an affirmation of the quasi-sacramental structure which, because of the Incarnation of the Son of God, is a necessary property of mankind and of every individual man as the people of God and, respectively, as a member of this people. Thus the *VOTUM ECCLESIAE* IS A SUBSTITUTE FOR THE REAL AND FULL MEMBERSHIP IN THE CHURCH not as an act of "good will" towards the Church, but as a personal affirmation of one who already exists on the plane of historical and visible membership in the People of God, in which there already is a real ordination to membership in the Church as an institutional society. (*Ibid.*, p. 91f.)

Imperfect Membership

Finally other theologians also have described this relationship as one of membership. They usually qualify it by calling it "imperfect," "through grace," or "invisible." But there is little doubt in their minds that it is a real relationship. Journet, for example, calls it a "tendential" membership.

Some just men, who do not yet belong corporally to Christ and the Church, already belong spiritually and in a manner that is still initial, latent, tendential, but immediately salutary; these are like those sheep of good will who, entangled by some form of invincible ignorance, are marching, without being aware of it, toward the only fold led by one shepherd. Such a latent and tendential membership in Christ and His Church was something normal before Christ, but has become abnormal after Christ. (C. Journet, *L'Eglise du Verbe Incarné*, II (Paris: Desclee de Brouwer, 1951), p. xxxviii.)

And he says later on:

It is still the mystery of the primacy of charity. We would evacuate it if we thought of explaining it by a distinction between membership in the Church and membership in Christ, between the external order of the Church and the internal order of the Mystical Body, between a jurisdictional Church and a Church of love, or merely between the viewpoint of jurisdiction and that of charity. (*Ibid.*, p. 678.)

Vatican II: A Problem Became a Non-Problem

In its documents Vatican II reflects very much the theology that has been summarized here. It does not show any departure from previous thought, but

neither again does it show any great advance. In some ways it provides a synopsis of the teachings of the theologians without canonizing any of the theological schools.

Thus: (1) It recognizes the religious values in non-Christian religions (which could be the source of salvific faith):

But whatever truth and grace are to be found among the nations, as a sort of secret presence of God, this activity (missionary) frees from all taint of evil and restores to Christ its maker, who overthrows the devil's domain and wards off the manifold malice of vice. And so whatever good is found to be sown in the hearts and minds of men, or in the rites and cultures peculiar to various peoples, is not lost. (Ad Gentes, 9.)

From ancient times down to the present, there has existed among diverse peoples a certain perception of that hidden power which hovers over the course of things and over the events of human life; at times, indeed, recognition can be found of a Supreme Divinity and of a Supreme Father too. Such perceptions and such a recognition instill the lives of these peoples with a profound religious sense. (Nostra Aetate, 2.)

(2) It recognizes the possibility for non-Christians of being saved by following the dictates of their conscience:

Those also can attain to everlasting salvation who through no fault of their own do not know the gospel of Christ or His Church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is known to them through the dictates of conscience. Nor does divine Providence deny the help necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God, but who strive to live a good life, thanks to His grace. (Lumen Gentium, 16.)

(3) It recognizes, finally, the continued necessity of the Church:

The Church has received from the apostles as a task to be discharged even to the ends of the earth this solemn mandate of Christ to proclaim the saving truth (cf. Acts 1:8). Hence she makes the words of the Apostle her own: "Woe to me, if I do not preach the gospel" (I Cor. 9:16), and continues unceasingly to send heralds of the gospel until such time as the infant churches are fully established and can themselves carry on the work of evangelizing. For the Church is compelled by the Holy Spirit to do her part towards the full realization of the will of God, who has established Christ as the source of salvation for the whole world. (Lumen Gentium, 17.)

A Further Problem?

It seems, then, that the problem of the salvation of infidels as it has been traditionally known has been solved in recent Catholic theology. If no specific declaration has been made, at least a certain consensus has been reached. And this consensus has been officially stated in Vatican II. What then remains?

It appears to this non-theologian that the challenge presently facing the theologians is the definition of salvation for the here and now and the relevance of the Church to that salvation. In other words, if non-Christians can be saved for eternity without the Church being visibly present to them, our response must not be a throwing up of the hands and a despairing: "Then why bother with missions and setting up the Church anyway?" Rather it must be the facing of the difficult question: "What does the Church mean for salvation now?"

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THE MISSIONARY WORK OF THE EASTERN ORTHODOX CHURCH
The Russian Orthodox Mission to America

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It is widely assumed that the Eastern Orthodox Church has never been very successful in a missionary work and even has not really been interested in it; that the Orthodox church has striven for the salvation only of its own children born and brought up in the Orthodox tradition either Greek, Russian, Serbian or of some other Eastern European or a Middle-East historically orthodox nation. In fact, if an average Greek or Russian parishioner had been asked about the missionary work of his church, most probably he would have shrugged his shoulders saying that this was not the business of his church, and then he would have referred the inquirer to the Catholics or Protestants.

However, these observations of outsiders and insiders of Eastern Orthodoxy are not supported by historical data and present day developments. There have been significant missionary achievements as well as great missionaries through whose efforts fifteen national autocephalous or self-governing Orthodox churches and their numerous branches have been organized in various parts of the world.

The fifteenth autocephalous church, the Orthodox Church in America, was created just last spring. It will be the main subject of this paper, preceded by a brief summary of some of the outstanding orthodox missionary achievements.

In 863, the Byzantine church launched its mission to the Western Slavs in Moravia which led to the christianization of the Southern Slavs and in the second part of the tenth century to the christianization of Russia.

Eminently prepared for their mission, the Greek brothers, S. S. Cyrill and Methodius--priests, scholars and accomplished linguists--brought religion, culture, written language and literature to the Slavs. The Cyrillic alphabet is still used by the Bulgarians, Serbians and the Russians. The Russian literary language to the present time has been particularly rooted in the Old Church Slavonic of S. S. Cyrill and Methodius' creation.

In the west the brothers defended the idea of equality of languages and the Byzantine church's principle of using vernaculars in the liturgy. This is powerfully projected in St. Cyrill's poem, "Prologue to the Gospels":

Christ comes to gather the nations and tongues,
Since He is the light of the world-
.....
Naked indeed are all nations without their own books
Who being without arms cannot fight
The Adversary of our souls

Since the decline and the fall of the Byzantine Empire, the leadership in missionary work went to the Russian church, the daughter of the Byzantine church and the heir of its tradition. The Greeks and the Balkan Slavs were just barely surviving under the Moslem rule of almost 400 years and could not even think of missionary activities. Russia also had its share of national tragedy. It lived under the Tartar yoke from the middle of the thirteenth century to the end of the fifteenth century.

However, the Russian church began its missionary work among the heathen tribes of Finnic and Mongolian origin in the northern and eastern regions of the land already in the fourteenth century. The missionaries were ascetic monks who built small monasteries in their primeaval forests or on the shores of the icy northern sea. They lived in unbearable conditions and preached religion and brought civilization to the natives.

St. Stephen of Perm was a well-known fourteenth century missionary who converted the Finnic tribe of Permians to Christianity. He also created a Permian alphabet, thus becoming the founder of the Permian written tradition.

With the conquest of Siberia, the missionary work began to spread among various people of Asiatic Russia. Bishop Innocent of Irkutsk (later canonized) became known for his work among the natives of Eastern Siberia in the beginning of the eighteenth century. At the same time, a Russian Orthodox mission to China was established. Its first task was to serve a large group of Cossaks taken prisoners by the Chinese on the River Amuz. Later, the mission converted a number of Chinese and published valuable scholarly materials on the history, language and culture of China.

In the second part of the nineteenth century the Russian Orthodox mission was established in Japan by a famous missionary, Archbishop Nicholas Kassatkin. The present Orthodox church of Japan is the fruit of his work.

Another Russian mission, probably the most important by its consequences, was sent to North America.

In all, there are about 3,500,000 Orthodox faithful in North America, distributed among eighteen different national jurisdictions subordinate to their respective headquarters in foreign countries, or having their headquarters in exile for political reasons.

The Aleutian Islands and Alaska were discovered by the captains of the Russian Imperial Navy, Behring and Chirikov, in 1741. They were followed by Russian merchants interested in the skins of the young ursine seals. In 1784, Gregory Shelehov, a merchant trader who laid the foundations of the famous Russo-American Company, landed on Kodiak Island. Besides pursuing his fur-seal business, he became deeply devoted to the task of bringing Christianity to the natives of the newly acquired lands. He built a church on Kodiak, founded a school, and personally baptized many Aleuts. Later, together with his partner Ivan Golikov, he petitioned the Empress Catherine II and the Holy Synod to send missionaries. Their petition was granted. A mission of eight monks, under the leadership of Archimandrite Joasaph Bolotov, reached Kodiak Island on September 24, 1794. That year marked the beginning of the Russian Orthodox Church in North America.

During the first two years the missionaries baptized 12,000 natives and built several chapels. The Holy Synod decided to establish a missionary bishopric on the Aleutian Islands. Archimandrite Joasaph was consecrated Bishop of Kodiak in the cathedral of Irkutsk in Siberia on April 10, 1799, but he never reached his see. In May of the same year the Phoenix, the ship on which the new Bishop was returning to Alaska, sank in stormy waters somewhere near Unalaska; Bishop Joasaph and 70 other passengers perished. Another bishop for Alaska was not appointed for 40 years.

Meanwhile, the missionary work was carried on by the remaining monks who had come with Archimandrite Joasaph. They were the hieromonk Athanasy, hierodeacon Nektary, and the monk German.

The last and the most modest of these missionaries, Father German, the blessed Elder of Alaska, is an image of holiness and spirituality shining upon us through a century and a half of the growth and development of the Orthodox Church in this part of the world.

Like St. Seraphim of Sarov, he was born in a modest merchant family of a little town near Moscow. From his youth he aspired to the service of God. He entered one of the branches of the famous Holy Trinity monastery, which had been founded by St. Sergius of Radonezh. Seeking a quieter and more secluded place, he went to the Valaam monastery in the Far North of Russia. There he joined the Alaskan mission of Father Joasaph.

An extremely simple man who nevertheless was well read and eloquent, he emanated love and understanding. For the natives, Father German was the very symbol of Christianity, while a one-time administrator of the Russian colonies in North America, Simeon Yanovsky, a well-educated man and a ranking naval officer, was so deeply influenced by Father German that he ended his life as a monk. Yanovsky's son, who as a baby had sat in Father German's lap, became a hieromonk. We owe much to Yanovsky for our information about Father German.

However, not all administrators and merchants in the Russian colonies here were as noble and pious as Yanovsky and Shelehov. Yanovsky's successor, Baranov, and his lieutenants, did not care for the missionary work. In fact, they were much annoyed by the interference of the missionaries and especially of Father German in their cruel use of the natives' labor.

Father German ended his life in semi-seclusion on a small island, "Elovy," which he called "New Valaam," of Kodiak, in 1837.

New impetus was given to the missionary work by the arrival of a young priest, John Vaniaminov, to Unalaska Island in 1824. He remained there for ten years, living among the Aleuts and studying their language and customs. He wrote the first grammar of the Aleut language and translated the Divine Liturgy, catechism, and Gospel according to St. Matthew into that language. His linguistic work has been well-recognized by Russian and foreign scholars. He also built a church on the island with his own hands, and baptized practically the whole population of the Island. After ten years of tedious missionary work at Unalaska and nearby islands, Father Veniaminov went to Sitka, where he continued his missionary activities among another people, the Kaloshi. In 1839 he left for St. Petersburg to arrange for the publication of his works in the Aleut language.

During his stay in St. Petersburg, Father Veniaminov's wife passed away. His missionary work was well appreciated in Russia, and as a result he was appointed and consecrated Bishop of the missionary diocese of Kamchatka, Alaska, and the Kurile Islands. His monastic name was Innocent, after the apostle of Siberia. Bishop Innocent returned to Sitka and continued his missionary activities both on the Asiatic and North American continents. He founded a seminary in Sitka, as well as various schools and orphanages. In 1848 St. Michael's Cathedral was erected in Sitka; it still stands and serves as the seat of the Bishop of Alaska. From 1852 Bishop Innocent was dividing his time between Alaska and the Asiatic mainland because of the expansion of missionary work among natives of the Russian Far East. From 1858 to 1870 Sitka was designated as the see of a suffragan bishop. Bishops Peter (1859-1867) and Paul (1867-1870) occupied this see. In 1868 Bishop Innocent was elevated to the highest office in the Russian Orthodox Church, that of Metropolitan of Moscow. Much of his time and energy in this office he devoted to the expansion of the work of the Russian Imperial

Missionary Society, the president of which he became. He died in 1879.

In 1867 the Russian government sold Alaska to the United States. Provisions were stated in the second and third clauses of the bill of sale and in the Declaration of 1867, that the United States would recognize the property and the rights of the Russian Orthodox Church.

At the suggestion of Metropolitan Innocent, the Holy Synod created in 1870 a separate diocese, comprising the American part of Manchatka diocese. Bishop John was appointed Bishop of Alaska and the Aleutian Islands.

Here ends the pre-history of the Orthodox Church in America. Actually, Russian missionary endeavors among the natives of Alaska and the Aleutian Islands represent just the most eastern penetration of the vast missionary work of the Russian Church among various native tribes in the underdeveloped regions of Siberia and the Far East. They did not affect directly the growth and development of Orthodoxy in the United States.

The first three Orthodox parishes in the United States proper, (the Greek parish in New Orleans and the Russian parishes in San Francisco and New York), came into being almost simultaneously and independently of each other in the late 1860's. Actually, these parishes were "international." The church committee of the Greek parish in New Orleans included Slavs and Syrians, although the minutes of the meetings were written in English. The Russian parishes in San Francisco and New York, supported by the Russian consulates, included many Serbians and Greeks.

The transfer of the Russian Orthodox diocesan see from Sitka, Alaska, to San Francisco in the '80s and then to New York at the turn of the century coincided with a substantial increase of Russian Orthodox immigrants from Eastern Europe and the Balkan countries, as well as from Greece and the Middle East. Many Slavs from the Austro-Hungarian Empire settled in industrial centers in the Eastern United States, particularly in the Pennsylvania mining districts. They were the Uniates, whose Orthodox ancestors had become Roman Catholics of the Eastern Rite. Over a quarter of a million of them left the Roman Catholic Church in America and returned to orthodoxy, thereby increasing considerably the number of parishes in the Russian American Diocese.

The Church of Russia, which first introduced orthodoxy to North America and created the Diocese of the Aleutian Islands and North America, exercised symbolical, if not always practical, jurisdiction there among Orthodox immigrants of various national and ethnic backgrounds. Orthodox bishops in North America were appointed or confirmed only by the Holy Synod in St. Petersburg. Moreover, the diocesan administration received annual financial support from the Russian government.

In 1906, Archbishop Tikhon, head of the American Diocese and later Patriarch of Moscow and all the Russias, recommended wide autonomy for the American Church in his memorandum to the Pre-Sobor Commission in Russia. In 1916, the same recommendation to the Pre-Sobor Commission in Russia was given by Archbishop Eudokim, the diocesan bishop at that time. However, the dream of Archbishop Tikhon and his successors had to be postponed for more than half a century because of the historical and political upheavals that followed.

After World War I and the Russian Revolution, the life of the Orthodox Church in America changed radically. Various non-Russian national churches sent

their bishops there and established their own jurisdictions in North America completely independent of each other. Greek, Serbian, Bulgarian, Romanian, Albanian and other national churches made their appearance. The majority of the Russian and Carpatho-Russian parishes, however, remained loyal to their diocesan administrations which had been completely cut off from the Mother Church due to political events in Russia.

The normalization and further development of life in the Russian-American Diocese was based on decisions taken at the All-American Sobor in Detroit in 1924. In complete accordance with the proposals of the historical Moscow Sobor of 1917-18 and the decrees of Patriarch Tikhon regarding dioceses severed from the highest church administration, the American Diocese of the Russian Church was reorganized as a temporarily autonomous Metropolitan District (Metropolia) and incorporated as the Russian Orthodox Greek Catholic Church in America. (At its head there was to be an elected Archbishop-Metropolitan, a Council of Bishops, and a Council made up of representatives from the clergy and laity, as well as periodic All-American Sobors. This reorganization, as we can see now, actually paved the way for the Autocephalous Orthodox Church in America established 46 years later.)

During these years of natural growth and development, the American-Russian Metropolia acquired the prerequisites of an autocephalous church: maturity, its own territory, a sufficient number of parishes and parishioners (300 parishes and about 850,000 members), a hierarchy canonically capable of making subsequent appointments of new bishops, and the means by which to train new clergymen.

There are two theological schools in the Metropolia: a seminary at St. Tikhon's Monastery in South Canaan, Pennsylvania, and St. Vladimir's Graduate School of Theology in Crestwood, New York. The latter, owing to the scholarly publications and activities of its faculty, has become one of the most important centers of contemporary Orthodox theological thought in the world. St. Vladimir's student body numbers young men from all Orthodox jurisdictions in America and abroad. Its eminent theologians, such as Father George Florovsky, the former Dean, Father Alexander Schmemmann, the present Dean, and Father John Meyendorff, are familiar and respected figures at all the important international Orthodox and Ecumenical gatherings. The school publishes a scholarly magazine, St. Vladimir's Theological Quarterly, and books of theological, ethical and historical significance.

In addition to the publications of the theological schools, the Church administration issues and distributes a monthly gazette, The Orthodox Church, which includes both spiritual material and comprehensive information on the life of the Church in America and elsewhere. There are also other publications of the Church administration and of various organizations affiliated with the Church, such as The Federated Russian Orthodox Clubs (FROC), a national organization of American-born Orthodox, including mutual aid societies, brotherhoods, the national organization of Orthodox women, etc. These organizations have chapters in parishes scattered throughout the continent.

The majority of the members of the Metropolia, including its parish clergy, are second- and third-generation Americans. Almost every parish has a church or Sunday School providing religious instruction to the children and teenagers of the parish on all levels, corresponding to regular school grades. Programs and materials for the Sunday Schools are prepared and published by a special committee on religious education of the Metropolia in cooperation with other Orthodox churches in America.

In regard to the Russian Orthodox Church in the Soviet Union headed by the patriarch, the Metropolia has never questioned its canonical authenticity or spiritual authority. But the Metropolia always insisted on its own administrative self-government and independence as the only reasonable and ecclesiastically correct arrangement in view of the political situation.

(However, not all Russian Orthodox people in America have shared the feelings and convictions of the members of the Metropolia. A substantial number of Russian emigrants who came to America after the Russian Revolution or the Second World War joined the jurisdiction of the Russian Orthodox Church outside of Russia, which has about 100 parishes in North and South America. In 1950, its headquarters was moved from Western Europe to New York. The chief intent of the church is to preserve Russian orthodoxy and Russian nationality in the non-Orthodox, non-Russian world. Politically very conservative, it does not recognize the patriarchal authorities in the Soviet Union as authentic representatives of the Russian Orthodox Church. On the other hand, about 40 parishes in America maintained their allegiance to the Moscow Patriarchate.)

In the 1930's, a Russian Orthodox Exarchate, a diocese headed by a bishop appointed by the Moscow patriarchal authorities, was established in North America, due to the inability of the Russian Church administration to reach an agreement with the Metropolia, which insisted on complete autonomy and non-interference in its ecclesiastical and political affairs.

In 1961, after an earlier unsuccessful attempt, representatives of the Mother Church and the Metropolia unofficially reestablished communications at the General Assembly of the World Council of Churches in New Delhi in 1961. In 1963, a delegation of Christian churches from the Soviet Union led by Metropolitan Nikodim of Leningrad, head of the Department of External Affairs of the Russian Orthodox Church, came to the United States at the invitation of the National Council of Churches. The Metropolitan visited Metropolitan Leonty, head of the Metropolia, and conversed with other officials of the local church. The illness and death of Metropolitan Leonty interrupted further attempts to improve relations between the two churches. In 1967, during a visit of Metropolitan Nikodim to the United States and, in 1968, during the General Assembly of the World Council of Churches in Uppsala, Sweden, unofficial meetings produced a platform and a procedure for negotiations. It was mutually agreed that the Moscow Patriarchate would exercise its canonical right to grant autocephaly to the Metropolia on the grounds that it was the Russian Church that first established an Orthodox diocese in North America.

Another unofficial meeting of representatives of the Metropolia with Metropolitan Nikodim occurred in January 1969, in New York. Official meetings were convened in Geneva, Switzerland, in August, and in Tokyo, Japan, in November. At these meetings, a final draft of agreement between the Moscow Patriarchate and the Metropolia was prepared. It was ratified by the American bishops at their meeting in December and signed by both Metropolitan Ireney and Metropolitan Nikodim in March 1970, in New York. The Patriarchal and Synodal Tomos granting autocephaly to the Russian Orthodox Greek Catholic Church in America was signed by Patriarch Alexis of Moscow on April 13, 1970, three days before his death.

As a result of the agreement, the patriarchate has agreed to dissolve its exarchate in North America and to recall the patriarchal exarch from the territory of the Metropolia. The parishes of the exarchate have been advised by the patriarchal authorities to join the newly created autocephalous church. Those which

refuse for the time being to join the new church will be administered by one of the vicar bishops of the Patriarch of Moscow. The Moscow Patriarchate will continue to be represented in America by the St. Nicholas Cathedral in New York.

(The Patriarch of Moscow and the Holy Synod will address to the heads of all other autocephalous churches of the Orthodox faith a communication advising them of the declaration of the autocephaly of the Metropolia and urging their brotherly communion with the new church.)

The happy conclusion of the negotiations concerning autocephaly is not an end, but a beginning. Hopefully, the decision of the patriarchate in Moscow to give up its rights in America may pave the way for the other Orthodox national churches to join the new autocephalous church. The Encyclical Letter of the great council of Bishops of the Metropolia to the Orthodox faithful expresses these sentiments:

Having acquired freedom and independence from all external influences, our church life will no longer be based on the principle of temporary self-government, but will be in conformity with a permanent, canonical 'autocephalous' status, according to the holy canons of the Orthodox Church and to our own Statute, adopted by our All-American council of bishops, clergy and laity.

Conscious of being a local American church, our Metropolitanate has often and publicly stated its belief that Orthodoxy cannot develop in America except in unity and independence, in conformity with the project of Patriarch Tikhon. Today, as the Mother Church, which established its Mission in America 175 years ago, solemnly recognized our autocephaly, a threefold task opens up for us:

- the task of uniting all the Orthodox Christians of America into one Church
- the task of witnessing freely to the true Christian faith in the whole world
- the task of growing spiritually, from strength to strength, through the prayers of the holy Father Herman of Alaska (the first Russian Orthodox missionary in America who will be canonized this year by the American church/).

The unity of Orthodoxy in America is possible only by free consent and in conformity with the canonical order of the Church. We believe that all local autocephalous Orthodox Churches, which have branches in America, will recognize that that which is good for a united Orthodoxy in America, is good for them also, and that canonical unity does not mean suppression of particular national traditions. The unity of Orthodoxy is not based on the predominance of one national tradition over the others but on the cooperation of all in love for the good of the One Church. If some autocephalous Churches should prefer to preserve their jurisdictions on the American continent and control them directly, the Autocephalous Orthodox Church in America would always be ready for full cooperation, communion in prayer, and Christian action, in expectation of that day when the necessity for full unity will become evident to all.

In conclusion, I would like to say, that the leaders of the Orthodox Church in America as well as thoughtful Orthodox people in various Orthodox communities understand that in our godless and materialistic world only overall Christian cooperation and unity based on love, mutual respect and understanding, can make the Christian mission really successful and to bring salvation to all people.

THE IMAGE OF GOD IN THE CHRISTIAN MISSION

By Dr. Eugene L. Smith
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The most important question about a church is the image of God it presents to people as a guide for worship. The nature of that image is the key to its mission--far more determinative of its mission than the oft-discussed questions of money, personnel, policies and practices.

Reference to the image of God here is made in terms of the broad meaning of the word "image." It includes what is meant by "concept," by "idea." It includes the elements that call for emotional reaction. The importance of such images of God, across history, is self-evident. The persistent power of certain kinds of images is evident in Hinduism, Islam, in many religious cults, as well as the picture of God in Jesus Christ. It is just because images of God have such profound influence upon human existence that evangelism is important, and that the work of the Church has a significance far beyond its own institutional life.

The image, of course, is never the reality. The Holy Spirit again and again breaks through the image to bring persons into encounter with the living God. That breakthrough, however, is the work of the Holy Spirit. The human task is to present people with an image of God as close as possible to the reality. No question is more critical regarding the nature of the Christian mission than the image of God which it presents to people as a guide for worship.

The central element in worship is the adoration of God. Adoration of God is an act of the total person. At its fullest, it sets memories, both recent and remote, into creative context. It touches every motive, conscious and unconscious. It reshapes affections and hostilities; joys and guilts. A basic need of persons is for the kind of God revealed in Jesus Christ--whom to know is gladly and trustingly to live all one's life in offering to him. Out of such adoration confession comes of itself. Whatever is unacceptable to a God so adored is unacceptable. Out of such adoration, intercession comes of itself. To sense the love of God is eagerly to pour out one's own love. Out of such adoration, commitment comes of itself.

The decisive experience of a Christian is the adoration of the God revealed in Jesus Christ. The prime task of the Church is to prepare the way for such adoration. The most important piece of "equipment" which the Church has for mission is the image of God which it presents as a guide for worship.

The central plea of this paper is that we as Christians seek to present an image of God which is responsive to the fullness of human need, and faithful to the full potential of Scripture. Human beings need an image of God inclusive of both the father and the mother; of both the male and the female. To worship an exclusively father image of God is always to some degree a spiritual impoverishment. Each one of us is the product of both a mother and a father. The pattern of childhood relationships in almost every culture means that each human being is even more a product of the mother than of the father. The elements in our lives which are shaped under feminine influence are even more powerfully dynamic and deeply motivating than those which came out of masculine influence. To worship an image of God which is exclusively masculine is to insulate enormously powerful elements in our motivations from the redemptive touch of such worship.

When I was a pastor in Jersey City, a boy very active in our church, and deeply committed to its faith, became engaged to a lovely Roman Catholic girl.

This was long before the days of Vatican Council II. The couple talked with her priest and they came to talk to me. The girl's first question to me was, "Do you worship the Virgin Mary?" As a Roman Catholic, she was supposed to say "venerate" instead of "worship," but her meaning was plain. When I said we did not, the question for her was settled. She could not become a Protestant. As I thought of her family, I felt myself that she should not become a Protestant. Her father was a drunkard and a sadist whose debauches unleashed vicious cruelty toward his wife and his children. Her mother was a strong, warm person. She was a source of the strength and of the security of all the children. The dynamic center of that girl's faith was her adoration of the "Mother of God." To try to worship the exclusively masculine, father image of God presented in most Protestant churches would have been for that girl psychologically disintegrating and spiritually destructive.

She came often to my mind when I later read Father Considine's book, "Call for Forty Thousand." Part of the book is a survey of Roman Catholicism in Latin America, country by country. A repeated theme is the strength which Roman Catholicism draws from the feeling of people about the Virgin Mary. I do not personally believe that the Roman Catholic treatment of Mary as an object of veneration is an adequate answer to human need. However, the enormous power in human lives exerted by the appeal of Mary in many nations is a sign of desperate need which we Protestants have ignored too long.

If we are to be responsive to that need, we must ask to what degree the Scripture permits the presentation of an image of God inclusive of both the mother and the father, both the masculine and the feminine.

The Genesis story of creation is a story in which the totality of the creative power is contained within Jahweh. He had no paramour. Jahweh was not dependent upon another creature to perform the act of creation. At this point, the Genesis story of creation differs sharply from the great majority of the Semitic creation myths in which the primal act of creation was conceived as a bi-sexual act.

In Genesis 1:27, we read, "So God created man in his own image, in the image of God he created him; male and female he created them." In Semitic villages the ruler often placed an image of himself. It was to be a reminder to the people of the identity of the ruler. In this sense, both men and women are images of God, reminders of his character.

Throughout the Old Testament, references to Jahweh in a personal pronoun are always masculine. Jahweh is always referred to as "he." There was a justified fear of the fertility cult in which the female form was used for erotic excitement and a stimulus to sexual debauchery. However, the image of Jahweh in the Old Testament is not exclusively masculine. The feelings of Jahweh are frequently described in words in the female form. The "mercy" of Jahweh is described in using the word for the "womb" of Jahweh. There are suggestions in Scripture that the work of the Holy Spirit is feminine, not least the treatment by Paul in the book of Romans of the Spirit as the life-giver.

The affirmation of the virgin birth is, in part, an echoing of the record of the primal act of creation. In the primal act of creation, the total possibility for creation of life was contained within Jahweh alone. In Matthew's treatment of the birth of Jesus Christ, Mary was not dependent upon a masculine human being to become the Mother of God. Neither the primal act of creation nor the incarnation was dependent upon bi-sexual activity.

Paul Minear has made it clear in his illuminating book on The Revelation of John that that book was in its first form a litany for worship. The relationship of the male and the female as objects of adoration, as presented in that book, is illuminating. The male, in the figure of Christ, is presented for adoration. The female, as the Mother of Christ, is presented for adoration. At the same time, the male is presented as a sign of evil, in the figure of Satan, and the female is presented as a sign of evil, in the figure of the whore of Babylon. From the point of view of human dynamics in worship the illuminating element in this picture is that both male and female are kept in relationships to each other, both for adoration and for rejection.

The key to our image of God is, of course, the figure of Jesus Christ. In every culture, there are certain qualities which are considered male, and certain which are considered female. Cultures contrast dramatically in the attribution of "maleness" or "femaleness" to certain qualities. Nevertheless, in every culture, this contrast is maintained. Jesus Christ himself vividly demonstrated, as measured by the culture of his day, traits which were there considered to be both masculine and feminine. In volcanic wrath he cleansed the temple, but he was so sensitive to human contact that he detected the distinctive meaning of the touch upon his garment of the woman with the issue of blood. He launched scathing attacks upon the religious leaders of his time, and also wept publicly over Jerusalem. In the range of the human qualities he showed, there was a fullness with which every human being can identify.

Orthodoxy has succeeded more than either Roman Catholicism or Protestantism in remaining faithful both the possibilities of scripture and the nature of human need, in its imagery of God. Orthodoxy has lived on the vitality of its worship. When Kenneth Scott Latourette, in his seven volumes History of the Expansion of Christianity describes the movement of Orthodoxy from Bysantium north into Russia and east into Siberia, he describes its patterns of worship. In the long centuries under Islam in the Middle East, and in the fifty years of testing under communism in Russia, the strength upon which Orthodoxy has lived has been the vitality of its patterns of worship.

Part of the reason for that vitality is the treatment in Orthodox theology of the "Theotokos," the Mother of God. In the dynamics of its worship, Mary and Christ are presented always in relationship to each other. In the ikonostasis within every Orthodox Church, the two central figures are those of Christ and Mary. They are of the same size. They are of the same kind of decoration. These are the central human images in every Orthodox church. In every human being, there is an ambivalent admixture of hostility and affection toward both the masculine and the feminine; toward both the father image and the mother image. The Orthodox juxtaposition of Christ and Mary as images for adoration is profoundly healthy, by every psychotherapeutic standard. The imagery of the Orthodox ikonostasis holds the masculine and feminine in constant inter-relationship. Thus, ambivalent feelings of hate and love toward both the masculine and the feminine, or toward either, are kept in healthy inter-action. To the degree that imagery affects worship, and that effect is profound, this is the kind of inter-relationship which is productive for human health.

One of the basic problems of human beings is that few know what to do about their own inner feelings. Many are far more threatened by their own inner hatreds than by hatreds directed against them. Many are profoundly puzzled what to do about their own affections, which may come to surface in ways that are tabooed by their particular society. If worship is to be both liberating and

unifying, as it can be in its fullness, then the image presented for worship must be one which deals with both the masculine and the feminine. In the major traditions of the Christian faith, there is no better example of imagery which facilitates healing and unity than the relationship of Christ and the Theotokos in the Orthodox ikonostasis.

The tragedy in the Roman Catholic dynamics of worship is in the isolation of the sexes from each other. In many Roman Catholic churches, the contrast between the masculine and the feminine figure is tragically distorted. Christ is seen as an emasculated, suffering, dying figure upon the cross. This image of the masculine is a person to whom things are being done, the passive sufferer. There may be the image of the masculine as the happy and healthy child, innocent and untouched by the world--the Christmas baby. There is occasionally an image of God the creator, terrifying in majesty and power.

In many Roman Catholic churches the one truly human image is that of Mary. She is a full-bodied human creature. Here is a symbolism for worship which capitalizes upon and sometimes exploits, the need of persons for feminine imagery in worship, but quite fails to keep it in balanced relationship with the masculine. This tragedy in Roman Catholicism may well result from the fact that Roman Catholic theology has for centuries been decided upon by persons of one sex, committed to a hard line on the separation of the sexes. One of the tragedies of celibacy in the Roman Catholic church has been the resultant distortion of theology about sex. Orthodoxy has been protected from this tragedy by the fact that its village priests were married, and its theologians have been often-times laymen who are married. Thus, Orthodoxy has been able to maintain a far more healthy awareness of the meaning of sexuality, and of the dynamics of imagery in worship.

A tragedy in Protestantism is that our image of God is shaped so strongly by our reaction against the Catholic treatment of Mary. As a matter of fact, the effective imagery presented to lead Protestants to worship is primarily an authoritarian Northern European Teutonic father-God, touched with flecks of mercy. The one-sidedness of the imagery which we Protestants present for worship is a tragic obstacle to our part in the Christian mission. It presents an almost insuperable roadblock to ministry within some cultures. The one-sidedness of its imagery is no less a tragic limitation in the worship of those who do become Protestants. We who were born and raised in Protestant churches are often partly impoverished in worship because of the one-sided masculinity in our imagery of God.

We Protestants face questions of driving urgency. How much do we really care about worship? That is to say, how much do we really care about people? How much do we really care about finding an image of God which points the whole life of persons toward a God who is the complete Person?

What steps can we take in search of such an image? Protestantism has no ikonostasis, as does Orthodoxy. Impoverished in the use of other imagery about God, the most influential imagery which Protestantism uses, unconsciously, about the nature of God is in the kind of people whom it commissions to speak for God. In most of our churches, in spite of pious protestations to the contrary, only men are expected to be able to perform that function. Episcopacy and pulpit, professorial chair and superintendency, these are occupied only or almost exclusively by one sex. The effective imagery which we put before people of those able to represent God is an exclusively masculine image. That imagery will not be corrected, a healing relationship between the sexual images in worship will not be established in Protestantism until the places of visible and conspicuous leadership are open to persons on the basis of ability rather than sex.

Such an action alone will not solve all the problems of the church. There is not any evidence that women bishops will do any better than men bishops. Fundamental questions as to the work of the church and the nature of its mission will remain. Even the provision of an adequate imagery of God for worship will not solve all the problems of the mission. The sense of vital mission has been tragically absent from many Orthodox churches for recent centuries. This paper is not intended as presentation of a "cure-all" for the Christian mission. The paper is only a reminder that the core of the Christian mission is in the image of God that we present as a guide for worship and a plea that we might present an image more adequate to the nature of God and to the need of human beings.

Is there any possibility that such an image might be discovered? No new pattern of theological studies alone will produce it or the insertion of new words into ancient liturgies. Many new initiatives may be needed. One is a change in fundamental attitude within church administration toward persons of different sexes. As a masculine churchman, I can describe the repentance that is required of masculine churchmen. We must repent of our concealed but real desire that the role of women in the church should be to enlarge our congregations, increase our offerings, and provide us who speak with praise. Equal repentance probably is required of women in the church. Perhaps only a woman can describe what that repentance should be.

Can such a change come about? It is just possible that it might. The impact of technology upon culture is both liberalizing and dehumanizing. People are being released from the stereotyped roles which formerly were expected of whites and blacks, of men and women, of old and young, of those in every category. Both the relationships between and the boundaries of human groupings are being fundamentally altered. The church is just one of the institutions being profoundly shaken. Perhaps church women and churchmen may be shaken deeply enough that our own pattern of relations as human beings may be brought into the new kind of health and wholeness which may enable us to present to persons for their guide in worship, an image of God which is adequate to their needs and to the nature of God.

* * * * *

FOOTNOTE: A presentation of this theme led to a discussion as to the reason for the comparative strengths of Roman Catholicism, "mainline" Protestantism, and Pentecostalism in the Latin American world. It was pointed out that the Latin ideal of "machismo," of masculine virility, is not only absent from the imagery of God in the Roman Catholic church, but is denied by the visible imagery. The passive, emasculated, drooping masculine figure on the cross is in effect a pictorial denial of the real masculinity of Christ. It is no wonder that the absence of men from Roman Catholic worship is so conspicuous. It was also pointed out that while mainline Protestantism present a very different image of God, its congregations in Latin America are also overwhelmingly feminine. It was further pointed out that the one Christian movement in Latin America with consistently strong masculine leadership in congregations is the Pentecostal. It seems to appeal to men far more than either Roman Catholicism or classical Protestantism. Speculation was offered as to the meaning of glossolalia in this regard. In the Latin American home, the boy is expected to stand up and talk "like a man" to his father. He is expected to turn to his mother with his feelings and emotions. To many "speaking in tongues" is the "feeling" worship of God--the pouring out of one's feelings incoherently and deeply, as a boy dares to cry to his mother. The

elements causing Pentecostal vitality in Latin America are many. This permissiveness of the kind of emotion which Latin American men are expected to show only to their mother may be a part of the reason for Pentecostal vitality. It seems clear that the capacity of any Christian movement in Latin America to lead people into an affectual human society will depend in part upon the development of a much more healthful and integrative imagery of the nature of God.

MINUTES
of the
Tenth Biennial Meeting
ASSOCIATION OF PROFESSORS OF MISSIONS

The First Business Session was held at 9:20 P.M. on Tuesday, June 16, 1970.

1. The members voted to set the 1970-72 Biennium dues at \$4.00.
2. The president appointed the following members to serve as the nominating committee: Creighton Lacy, Chairman; Luther Copeland and David Schattschneider.

The Second Business Session was held at 9:00 A.M. on Wednesday, June 17, 1970.

1. The secretary's report for the 1968-70 Biennium was received and approved as read.

The Third Business Session was held at 11:30 A.M. on Wednesday, June 17, 1970.

1. The membership voted to publish the membership list in the Proceedings, but to drop all titles from the list.
2. The members voted to ask the incoming executive committee to study the purpose of the association, its affiliations, and the nature of its membership; and to receive suggestions from the membership as to possible changes; and to bring a report to the next biennial meeting.

The Fourth Business Session was held at 11:20 A.M. on Thursday, June 18, 1970.

1. The minutes of the Ninth Biennial Meeting, Webster Groves, Mo., June 10-12, 1968, as published in the Proceedings of that meeting, were approved.
2. The treasurer's report for the 1968-70 Biennium was accepted as distributed and read. The President, Prof. Westberg, reported that he had audited the accounts and found them to be accurate and complete.

3. The Nominating Committee proposed the following slate of officers for the 1970-72 Biennium, who were officially elected:

President	James H. Pyke
Vice-President	Luther E. Copeland
Secretary-Treasurer	John Boberg

The Nominating Committee also expressed thanks to the members of the 1968-70 executive committee.

4. The members voted to ask the incoming executive committee to contact appropriate Roman Catholic colleagues and agencies in order to explore the possibility of beginning a Journal of World Christianity.
5. The executive committee distributed a list of those professors who had become members during the 1968-1970 biennium by reason of seminary membership in the A.A.T.S. They are:

Richard Bass, Prof. of Missions, Columbia Theological Seminary,
Decatur, Georgia 30030

Francis M. DuBose, Missions & Evangelism Urban Institute, Golden Gate
Baptist Theological Seminary, Seminary Drive, Mill Valley, Calif. 94941

Justo L. Gonzalez, Assistant Prof. of World Christianity, Emory
University, Candler School of Theology, Atlanta, Georgia 30322

W. Bryant Hicks, Assoc. Prof. of Missions, The Southern Baptist
Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206

Ralph D. Winter, Assoc. Prof., Missionary Techniques & Methods,
Fuller Theological Seminary, School of World Mission, 135 N. Oakland
Ave., Pasadena, Calif. 91101

Upon recommendation of the executive committee, the following professors were
also invited to join the Association.

Gerald Anderson, President & Prof. of World Christianity, Scarritt
College, 19th & Grand Aves. South, Nashville, Tennessee 37203

Bruce Ker, Assistant Prof. of Missions, Western Conservative Baptist
Seminary, 5511 S.E. Hawthorne Blvd., Portland, Oregon 97215

Gottfried Oosterwal, Prof. of Missions, Andrews University, The
Seventh-Day Adventist Theological Seminary, Berrien Springs, Mich. 49104

Ray W. Teeuwissen, under appointment to Brussels Theological Seminary,
Brussels, Belgium

6. On behalf of the members, the president expressed thanks to the president and staff of Wesley Theological Seminary.
7. The president expressed his personal appreciation to the other members of the 1968-1970 executive committee.
8. On behalf of the members, the president expressed thanks to the lecturers at this tenth biennial meeting and asked the secretary to write to them for that purpose.
9. On behalf of the members, the president expressed thanks to Dr. Calvin H. Reber, Jr., for his leadership in worship during this conference.
10. The president reported the following deaths during the past biennium: J. Leslie Dunstan, Kenneth Scott Latourette, and Henry Walsh. Professor Hassing read a biographical sketch he had prepared for Professor Dunstan and Professor Lindberg read a statement concerning Professor Latourette, prepared by Charles W. Forman. (A statement concerning Henry Walsh was not available at the time of the meeting.) Dr. James Pyke closed the meeting with prayer.

Respectfully submitted,

David L. Lindberg, Secretary

ASSOCIATION OF PROFESSORS OF MISSIONS
Tenth Biennial Meeting
Registered Attendance
Members

Boberg, John	Catholic Theological Union, Chicago, Ill.
Copeland, Luther E.	Southeastern Baptist Theological Seminary, Wake Forest, N.C.
Davis, Walter B.	Eastern Baptist Theological Seminary, Philadelphia, Pa.
Gonzales, Justo L.	Candler School of Theology, Atlanta, Ga.
Hassing, Per	Boston University School of Theology, Newtonville, Mass.
Kline, Frank J.	Seattle Pacific College, Seattle, Wash.
Lacy, Creighton	Duke University, Durham, N.C.
Lindberg, David	Lutheran School of Theology, Chicago, Ill.
Nemer, Lawrence	Catholic Theological Union, Chicago, Ill.
Pyke, James	Wesley Theological Seminary, Washington, D.C.
Reber, Calvin	United Theological Seminary, Dayton, Ohio
Schattschneider, David	Moravian Theological Seminary, Bethlehem, Penna.
Westberg, Sigurd F.	North Park Theological Seminary, Chicago, Ill.
Wolcott, Leonard T.	Scarritt College for Christian Workers, Nashville, Tenn.

Special Guests
(*Voted into membership June 18, 1970)

*Anderson, Gerald	Scarritt College for Christian Workers, Nashville, Tenn.
Beasley, John R.	U. S. Department of Agriculture, Washington, D.C.
Caldwell, Robert W.	Department of State, Washington, D.C.
Grigorieff, Dmitry	Georgetown University, Washington, D.C.
Smith, Eugene L.	World Council of Churches in the U.S.A., New York City
*Teeuwiseen, Ray W.	Brussels Theological Seminary, Brussels, Belgium

ASSOCIATION OF PROFESSORS OF MISSIONS

Tenth Biennial Meeting

Secretary's Report for 1968-70

During the past biennium I have arranged for the publication of the Proceedings of the Ninth Biennial Meeting, distributed same to all members, maintained the Membership List, corresponded with members and others, and worked with the President and Vice-President in planning the Tenth Biennial Meeting.

Currently there are 120 members, a list of whom is being distributed in conjunction with this report. Fifty-three members have paid dues for the 1968-70 biennium, and in addition, six paid back dues for 1966-68, and two for 1964-66. A new member paid dues for 1970-72.

In addition to copies of the 1968 Proceedings distributed to members, the following copies have been sold: 5 of the 1958 Proceedings, 8 of 1962, 8 of 1964, 7 of 1966, and 2 of 1968. Such copies are sold at \$3.00 each (postage included), or \$90.00 for the 30 copies sold, plus \$2.00. The inventory (June 12, 1970) reveals the following Proceedings in stock: 13 copies of 1958, 24 of 1962, 9 of 1964, 94 of 1966, and 168 of 1968.

The thanks of the Association are due to Miss Betty Johnson, secretary to the Acting Director of the School of Missions of the Lutheran School of Theology at Chicago; Miss Ruth Petersen, my secretary as Director of Internship; Mrs. Ida Clauson, typist for the Proceedings; and to Augustana College, Rock Island, Illinois, which published the 1968 Proceedings.

Respectfully submitted,

David L. Lindberg
Secretary

June 12, 1970

ASSOCIATION OF PROFESSORS OF MISSIONS

Tenth Biennial Meeting

Financial Statement

INCOME:

BALANCE FORWARD from 9th Biennial Meeting			\$396.26
DUES RECEIVED			
1964-66	\$ 8.00		
1966-68	24.00		
1968-70	213.00		
1970-72	4.00	\$249.00	
Sales of <u>Proceedings</u>		92.00	
SAVINGS BANK INTEREST		38.96	<u>379.96</u>

EXPENSES:

EXPENSES FOR PROGRAM PERSONALITIES, 9th BIENNIAL MEETING,	\$ 28.50		
PRINTING <u>PROCEEDINGS</u> of 9th Meeting	231.95		
POSTAGE & SUPPLIES for 1968-70 biennium (reimbursement to Lutheran School of Theology at Chicago)	24.86		
MISCELLANEOUS Long Distance Telephone	43.72		<u>\$329.03</u>

INCOME	\$776.22
EXPENSES	<u>-329.03</u>
BALANCE as of 6-12-70	\$447.19

Respectfully submitted,

David L. Lindberg
Treasurer

BIOGRAPHICAL SKETCH OF DECEASED MEMBER

Dr. J. Leslie Dunstan

J. Leslie Dunstan was born November 21, 1901, in London, England. He came to the United States, studied at Colby College, from where he received his B.A. in 1923. He continued his studies during the years 1928-31 and received his Ph.D. from Union Theological Seminary, Columbia University. He was ordained a Congregational minister and served from 1931-35 as Assistant Pastor of the Central Congregational Church, Honolulu, Hawaii. He spent the academic year 1935-36 studying at Westminster College, Cambridge, England. From 1936-41 he was professor at Hawaii School of Religion and the University of Hawaii. From 1941-54 he was General Secretary of the Hawaiian Board of Missions of the Congregational Churches. In 1948, Colby College awarded him the degree of Doctor of Divinity.

Dr. Dunstan came to Andover Newton Theological School in 1954 as Professor of Missions and Comparative Religion. Upon establishment of a Chair of Missions at the school in 1962 he was installed as the Adoniram Judson Professor of Christian Missions and World Religions.

During the year 1960-61, Dr. Dunstan was Visiting Professor, United Theological College, Bangalore, South India, and Lecturer at the School of Theology, The Doshisha, Kyoto, Japan.

Dr. Dunstan's publications are: The Congregational Churches (with Oscar E. Maurer), 1945; "The Pacific Islands" in Christianity Today (H.S. Leiper, ed.), 1947; Protestantism, 1961; "The Pacific Islands" in Frontiers of the Christian World Mission (W. C. Harr, ed.), 1962. He published articles and essays in Religion in Life, Interpretation, The Dickensian, Pacific Affairs, Social Process, Civilization, and South India Churchman.

He was called the "Minister's minister; the Father Confessor to whom the churches' leaders went for advice; the Intervener and Convener in the churches' peculiar roles; a preacher of deep and profound faith; a man of great conviction; a Teacher who knew what he taught, and perhaps greater than any tribute we can pay him, was his humble spirit.

J. Leslie Dunstan passed away on July 20, 1969.

Requiescat in pacem.

Per Hassing

BIOGRAPHICAL SKETCH OF A DECEASED MEMBER

Kenneth Scott Latourette

Kenneth Scott Latourette, 1884-1968, was born in Oregon City, Oregon, where his grandfather had come as one of the early settlers of that area. He was educated in McMinnville College (later Linfield College), Oregon, and at Yale University. While at McMinnville he joined the Student Volunteer Movement for Christian Missions and throughout his life he continued to play an active part in that organization. After completing doctoral studies at Yale he spent two years (1910-1912) as a teacher at Yale-in-China at Changsha. Illness forced his return to America. He then taught in Reed College, Oregon, and Denison University, Ohio, before assuming the professorship of missions at Yale University in 1921, where he continued to labor until his retirement in 1953.

His major interest was in the education of successive generations of students, especially in matters related to the world mission of the church, and in writing on East Asian history and Christian missions. He was one of the pioneers among American scholars in the study of East Asia. His first widely known books were The Development of China (1917), and The Development of Japan (1918). These were followed by The History of Christian Missions in China (1929), a work which has remained unrivalled in its field, and, The Chinese: Their History and Culture (1934), a two-volume standard work. From this emphasis on China his studies soon expanded to a global coverage. The work for which he is most famous and which has become the major work on the history of missions is his seven-volume study of The History of the Expansion of Christianity (1937-1945). In this he covered six continents, twenty centuries, and all branches of the church. Numerous other books came from his pen. Some of these were: History of Christianity (1953), and the five-volume Christianity in a Revolutionary Age. A History of Christianity in the Nineteenth and Twentieth Centuries (1958-1962).

In addition to his writing and teaching he played an active role in the central councils of the missionary movement. He was a member of the board of the American Baptist Foreign Missionary Society for over twenty years and was at one time president of the American Baptist Convention. He was actively involved in the International Missionary Council, the International YMCA, the Yale-in-China board, and was president of the Far Eastern Association and of the Japan International Christian University Foundation. He was long active in the World Council of Churches and played a part in drafting its constitution. He was elected president of the American Society of Church History and of the American Historical Association. He was ordained as a Baptist minister.

We have here the bare facts of his life. It is quite an overwhelming record of positions and publications and honors. The long array of important books, many of them still standard works in their fields; the long career of teaching, often opening up new fields; the impressive group of graduate students trained and the significant work that they in turn have done; the positions of leadership in various national and international organizations; the honors conferred by numerous academic and ecclesiastical bodies. It hardly seems possible that so much could have been achieved in one lifetime.

The first time I saw Kenneth Latourette was on the occasion of one of the important honors conferred upon him. The International Missionary Council was

meeting in central Germany and the University of Marburg invited the delegates to a special university convocation at which it was suggested there would be something of a surprise. We met in the ancient, pillared hall of the castle and the principal event, which no one had anticipated, was the conferring of a doctorate on the American historian of missions in our midst. We had a clear impression that this German center of learning was not accustomed to recognizing scholarship in the New World and this was a signal honor. Not long before that the community of historical scholarship in this country had given their highest honor to the same man by electing him president of the American Historical Society.

Yet the external facts about honors and positions and publications do not reveal his true achievements. These lie more in the transformations he worked in his fields of labor. He was a pioneer in awakening America to the importance of East Asia. At one time, most of the courses offered at Yale on East Asia were given by him. His studies of Chinese history and culture and missions opened new directions and set new standards for American scholars. He was even better known as a pioneer in broadening the field of church history. He believed strongly in a global view of the history of Christianity as against more parochial or purely Western views. He would often remind his hearers that we dare not forget the world is round, that each part presupposes the whole and must be seen and understood in relation to the whole. The same was true of his concern for the different branches of the church. He was always interested in a more ecumenical history. There had been a number of histories of Protestant missions and of Catholic missions, both types emanating almost entirely from Germany and France. But he brought these separate branches together and for the first time on a major scale presented the whole story, including also the Orthodox and Eastern churches. All these were his achievements.

Yet as his honors do not reveal his achievements, so his achievements do not reveal the man. When we have recognized all these things we know we have not yet recognized him. I take it that many of us here today are among those who were privileged to know Kenneth Latourette. The scholarly and ecclesiastical worlds knew his accomplishments; we knew his qualities. And it is those which we remember and will continue to remember. We doubtless recall above all his capacity for friendship. He had a host of friends around the world and he never lost touch with them. Sometimes his faithfulness was their despair. When they would send out a mimeographed letter and include him among the recipients they would always get, to their amazement, a hand-written reply from him. He had a way, too, of sending brief notes to people on their birthdays, the dates of which he had discovered by some uncanny means and which he never forgot. He was not able to do these things because he had more time than other people. He was probably busier than any of his correspondents. All through his years at Yale he had to spend at least one day a week in New York meeting his many responsibilities there. But he had developed an incredibly well organized pattern of life and so was able to do more in terms of friendship as well as in terms of scholarship than other people could.

Among his friends he was especially devoted to his students and former students. Anyone who ever stepped into his small living quarters was immediately aware of this, for there were all the walls covered with bright and serious young faces beaming out. For each one he could give a history, including some of them that went back many years. A number of them named children for him, which was a source of great joy to him. The number of young Kenneths or Scotts impressed and delighted him far more than the number of his honorary degrees, and the numbers were not far apart.

His other major concern besides his students was, of course, the missionary activities of the church in every part of the world. He began his career with a period of service with Yale-in-China and that program which so well combined his interests continued to receive his help through all his days. He was no mere professor, as opposed to practitioner and participant in his subject. All that we hear in these days about the need for a morality of knowledge in our universities and the importance of commitment and action linked to study was well exemplified in his life. He never met a person coming from some distant land without embarking on a long series of questions regarding the conditions and developments in that country and especially the situation of the church there. He knew how to conduct an examination without the victim being aware of what was happening.

No one could talk to him very long without being struck by the buoyant optimism which characterized his outlook on life and history. We so often assume that optimism is a mark of youth, a mark which disappears with advancing age and saddening experience. But Ken Latourette reversed this assumption. He nearly always proved himself more invincibly optimistic than the younger men around him. This high hopefulness penetrated his historical studies giving them usually a strong emphasis on progress. As he traced the life of the church and the impact of Christianity through the ages and up to the present time, he noted an ever-wider extension of this faith and an ever-increasing influence of it upon the life of the world. And he believed that despite temporary recessions and retreats this progressive development would characterize the years to come. No feature of his work has been criticized so much as this one. The criticism has come not so often from historians as from theologians who have seen in this emphasis an unwarranted belief in human capabilities and an untenable suggestion that man is progressively establishing the Kingdom of God. At times the terms in which his thesis is presented are such as could leave it open to this criticism. But it must be remembered that the chief grounds for his optimistic evaluation of trends lay in his assurance regarding the God in whose hands he believed the destinies of mankind to be. The historical evidence and arguments were, by his own confession, only secondary bases for optimism. He wrote in the conclusion of one of his books: "We are convinced, partly because of the achievements of the past, but chiefly because of our faith in God, that the decades ahead may prove the most fruitful in the history of the worldwide Christian movement. Difficult and perilous the new day seems destined to be, but also marked by hope."

His was an unconquerable faith in God and the goodness of God. He once wrote about his emeritus years as the richest and happiest years of his life. They were so, he said, partly because of congenial occupations, "but chiefly because of growing fellowship with God. Wondering and grateful appreciation of the Good News grew." This was the central element in his life. In it lies a central contribution which he made to those who knew him and which, we may say, he still makes. For the word which the Epistle to the Hebrews applies to Abel can apply also to him: "He died; but through his faith he is still speaking." His faith speaks to us of assurance and hope in our times of doubt and uncertainty, of firm and steady trust in life and in the one in whom our life is grounded, the one who makes our life significant and makes the struggle worth the effort.

His faith speaks to us. But our faith also speaks of him:

- that the God in whom he trusted is not God of the dead but of the living, and yet is still his God;
 - that, as Paul said to the Philippians, "He who began a good work in you will bring it to completion at the day of Jesus Christ";
 - that the eternal life which he knew in part here on earth is yet to be known fully beyond the confines of this living.
- Amen. So be it.

BIOGRAPHICAL SKETCH OF DECEASED MEMBER

Horace Henry Walsh

Horace Henry Walsh was born on the 17th of September, 1899, in Prince Edward Island, Canada, and attended King's College where he received his B.A. with First Class Honours in 1921. He graduated M.A. in 1923, and after Post-Graduate Studies in Oxford he received his B.D. from the Anglican General Synod in 1927, the S.T.M. from the General Theological Seminary, New York, in 1931, and his Ph.D. in Church History from Columbia in 1933.

He was Examining Chaplain to the Archbishop of Nova Scotia in 1946 and became Associate Professor of Church History at McGill University in 1948.

The two great interests of Dr. Walsh's life were the social expression of the Christian gospel and the history of the Christian missions to Canada from the seventeenth century to the present day. These two interests were reflected in his major writings, The Christian Church in Canada (Ryerson, 1956) and The Church in the French Era (Ryerson, 1967). Dr. Walsh retired from the Chair of Church History at McGill in 1968 and returned to Halifax where he died on the 6th of February, 1969.

* * * * *

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THE ASSOCIATION OF PROFESSORS OF MISSIONS

Constitution adopted June 15, 1954

Revised June 13, 1962

- I NAME: The Association of Professors of Missions.
- II. PURPOSE: The object of this Association shall be to promote among its members fellowship, spiritual life and professional usefulness.
- III. MEMBERSHIP: Membership is open to professors of mission in the member institutions of the American Association of Theological Schools, and by invitation of the executive committee, to other qualified persons.
- IV. OFFICERS:
 - 1. The officers of the Association shall be a president, a vice-president, and a secretary-treasurer.
 - 2. Those three officers, together with one person elected by each affiliated regional association, or appointed by this Association ad interim, shall form the executive committee.
 - 3. The officers of the Association shall serve through the succeeding biennial meeting or until their successors are installed.
 - 4. In the event that the president, through resignation or any other cause, is unable to complete his term of office, the vice-president shall succeed him.
 - 5. A vacancy in the office of vice-president or secretary-treasurer shall be filled by the executive committee.
- V. MEETINGS: This Association shall convene ordinarily once every two years, preferably in conjunction with the meeting of the American Association of Theological Schools, the place and time to be determined by the executive committee.
- VI. FINANCES:
 - 1. Dues for the succeeding biennium shall be set at each biennial meeting.
 - 2. The secretary-treasurer's accounts shall be audited by the president at the biennial meeting.
- VII. AMENDMENTS: This constitution may be amended at any biennial meeting by a two-thirds vote of the members present.

Sam Moffett

MISSIONS IN THEOLOGICAL EDUCATION

Proceedings
Twelfth Biennial Meeting
ASSOCIATION OF PROFESSORS OF MISSIONS

WHEATON COLLEGE
WHEATON, ILLINOIS
JUNE 9-10, 1974

MISSIONS IN
THEOLOGICAL EDUCATION

Proceedings
Twelfth Biennial Meeting
ASSOCIATION OF PROFESSORS OF MISSIONS
Wheaton College
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June 9-10, 1974

Office of the Secretary
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INTRODUCTION

The creation of the American Society of Missiology with the help and blessing of the Association of Professors of Missions has brought about some changes in the latter organization. The new Society meets every year, and the Association has decided to hold its meeting at the same time and place. In fact, has already done so in June 1973 at Concordia Seminary in St. Louis, Missouri, and in June 1974 at Wheaton College in Wheaton, Illinois.

The papers and reports presented in this volume, covering both of those meetings, is designated as the Proceedings, Twelfth Biennial Meeting. The meeting in St. Louis is called an "interim" meeting. It is possible to publish the two meetings together since the topics of the papers are the same: Missions in Theological Education. The first three papers were presented at the 1973 meeting; the fourth, by Charles Forman, at the 1974 meeting.

The membership voted at the 1974 business session to hold future meetings of the Association annually. Whether the Proceedings will also be published annually remains to be decided.

Copies of a number of previous volumes of the Proceedings are still available. These include: the Fourth (1958) "Missionary Vocation," the Sixth (1962) "Our Teaching Responsibility in the Light of the De-Emphasis of the Words 'Missions' and 'Missionary'." the Eighth (1966) "An Inquiry Into the Implications of Joint Action for Mission," the Ninth (1968) "The Theology of Religions," the Tenth (1970) "Salvation and Mission," the Eleventh (1972) "Church Growth Movement," and the Twelfth (1974--this volume). Copies are available from the Secretary at \$3.00 per copy. The Proceedings of the Fifth (1960) were published as a book: Frontiers of the Christian World Mission Since 1938; Essays in Honor of Kenneth Scott Latourette, edited by Wilber C. Harr (New York: Harper & Brothers, 1962, 310 pp., \$5.00).

The Association is grateful to the Executive Committee of the 1972-74 biennium for planning the 1973 and 1974 programs and to all those who participated, especially to those who read papers and/or shared their knowledge and expertise.

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John T. Boberg, S.V.D.
Secretary, 1970-76

THE AMERICAN THEOLOGICAL SEMINARY AND MISSIONS
An Historical Survey

R. Pierce Beaver

The eighteenth century missionaries came out of the few colleges of that time, especially Harvard and Yale, but they came to their vocation by way of revivals rather than by way of instruction in missions or encouragement of teachers. Harvard College for a time had its Indian College and its Trustees administered a fund for mission work among Indians, and the Trustees of the College of New Jersey, later to be Princeton University, served as a Board of Commissioners of the Society in Scotland for Propagating Christian Knowledge; but the colleges were not hotbeds of missionary inspiration and zeal. During the colonial period the British model was being followed in preparation for ministry: that is, theological education was obtained in the colleges, which were the American counterparts of the British universities. However, both in theology and in law students were gathering around noted teachers, themselves practitioners, and were reading in preparation for professional service. Some were college graduates and some were not. These parsonage schools were the forerunners of the theological seminaries. Bellamy's home at Bethlehem, Connecticut, is sometimes called America's first seminary. As the seminaries emerged they became major agencies for the promotion of overseas mission, and this interest and concern spread from them to the colleges.

It was a student movement which brought forth the American overseas missionary movement and which made the new seminaries wellsprings of missionary inspiration and zeal. The first missionary society, chartered in Massachusetts in 1762, was disallowed by the King. Independence made organization possible. Beginning in 1787 numerous missionary societies were organized aimed at the American Indians, the frontier settlements, and the heathens overseas. However, the rapidly moving frontier absorbed almost all the men and money, leaving little for the Indians, and nothing at all for the projected missions overseas. Then the Litchfield County revival in Connecticut brought into Williams College, at Williamstown, Massachusetts, in 1806 a group of students who were ardently religious and zealous for evangelism. Samuel J. Mills became their leader. A Theological Society was formed among the collegians. Then the consequences of the well-known "Haystack Prayer Meeting" were the channeling of interest into foreign missions and the formation of the secret Society of Brethren on September 7, 1808. This organization was intended "to effect in the person of its members a mission or missions to the heathen." When the members went on to the new Andover Seminary in 1810 the Society was transferred with them. It endured in the Seminary until 1870, by that time having enrolled 527 members. Andover was a hotbed of New England evangelicalism and missionary concern, and the Brethren

got good support from professors such as Moses Stuart and Leonard Woods. Mills and his student colleagues with the help of the professors planned and executed the clever strategy of the appeal to the General Association of Massachusetts in 1810 which resulted in the establishment of the American Board of Commissioners for Foreign Missions and the actual initiation of the overseas mission.

Then Samuel J. Mills and his fellow student advocates of mission launched in 1811 another, broader organization for the propagation of missionary concern and action. It was the Society of Inquiry on the Subject of Missions. The stated object was: "to inquire into the state of the Heathen; the duty and importance of missionary labors; the best manner of conducting missions; and the most eligible places for their establishment." Zealously the leaders corresponded with members of religious societies already existing in the seminaries and colleges, beginning with Middlebury in Vermont in 1811. Success was assured when in 1813 the students at Princeton Seminary founded a Society of Inquiry patterned after the Andover model. The Berean Society at the Reformed Church Seminary in New Brunswick took the new name in 1820. There is instance after instance of such a society being founded within one to three years after the opening of a new seminary. Soon Societies of Inquiry were found at Auburn, Virginia Episcopal, Columbia (South Carolina), Newton, Lane at Cincinnati, Gettysburg, Gilmanton, Union of New York, Yale, and Rochester. There were seventy societies of missionary concern by 1857, and forty-nine of them were Societies of Inquiry. The societies in the seminaries were the backbone of the movement and the resources for those in the undergraduate colleges.

There was no recruiting of missionaries by secretaries of the mission boards and societies during the nineteenth century. Throughout the century and well into the next the Societies of Inquiry and related organizations in the seminaries spontaneously brought forth volunteers in abundance. The secretaries and directors of the boards had only to screen and select the appointees. So extensively was volunteering the result of cultivation by the societies that it came to climax towards the end of the seminary course, and the boards were swamped with applications from seniors about to graduate. Consequently Rufus Anderson pleaded for earlier decision. Secretaries would have preferred a long period of acquaintance, observation, and guidance before the time of selection and appointment. This tendency evidently long persisted, because Anderson's pamphlet, On Deciding Early to Become a Missionary to the Heathen, was issued originally in 1834 and reprinted as ABCFM Missionary Tract No. 7 in 1851.

It is evident that not all seminary professors were zealous for the cause of missions. That curious document entitled An Appeal From the Missionaries at the Sandwich Islands to Their Friends in the United States, published in 1836, declares that twenty out of the twenty-eight missionaries of that mission

affirmed that sixty-eight seminary professors, college presidents, and ministers had tried to discourage them from becoming missionaries. They exhorted the professorial advocates of missions in the seminaries, and admonished them that if they were really serious about the importance of missions they would all resign their post and themselves go out as missionaries!

The missionary drive of the Societies of Inquiry passed over into the new collegiate YMCAs beginning in 1858 and then into the Inter-Seminary Missionary Alliance. The Intercollegiate YMCA was officially founded in 1875 with Luther D. Wishard as the first secretary. While studying at Union Seminary in New York, Wishard first learned about those pioneers, Samuel J. Mills and the Brethren. This inspired him to infuse a strong missionary emphasis into the movement. Wishard transferred to Princeton Seminary for his second year, and his zeal infected his classmate, Robert Mateer, who was already a candidate for service in China. Mateer and two friends -- the three of them convinced that the American church needed a great missionary revival which could come only through prior revival among seminary students -- sent a letter to all evangelical seminaries inviting response. There was keen interest. The year 1880 proved to be one of spontaneous missionary enthusiasm in many seminaries. Responding to the call of the Princeton committee, twenty-two students from twelve seminaries met in New York on April 9, 1880, and planned to hold a national conference on missions. It was indeed held on October 12-24 at the Reformed Church Seminary at New Brunswick, New Jersey. It was the largest student assembly ever held in the United States up to that time. Two-hundred-and-fifty students from thirty-two seminaries attended. The participants went back to their respective campuses filled with new zeal for promotion of the cause.

This New Brunswick convention founded the American Inter-Seminary Missionary Alliance. Membership in this national body was open to all evangelical seminaries which would cooperate in fostering the aim of "the furtherance of practical interest in, and consecration to, foreign and home missions on the part of theological students, both as prospective missionaries and prospective pastors." The impact on the seminaries was tremendous. So was the general impact made on the churches through the individual students and the campus groups. The Alliance held annual conventions. It established a Liaison relationship with the Intercollegiate YMCA; and it undoubtedly stimulated missionary concern in the student YM and YWCAs on college campuses.

When the Student Volunteer Movement was founded as the product of the 1886 Mt. Hermon missionary explosion and in turn it had contributed to the organization of the World Student Christian Movement, the Alliance related closely to the S.V.M., and it asked affiliation with the W.S.C.F. However, the constitution of the Federation allowed recognition of only one unit in each nation. Affiliation in some manner seemed so desirable to leaders of the Alliance that they transformed their

Alliance into the Theological Section of the Intercollegiate YMCA, which was the American unit of the Federation. This was done in 1898, after Student YMCAs had been formed in the seminaries. Many of the older seminary campus societies now became YMCAs. The Intercollegiate YMCA embraced both college and seminary campuses. Missionary recruitment now had as broad a base in the colleges as it long had on the seminary campuses. Fostered by the student Y and led by the S.V.M. with its watchword, "The evangelization of the world in this generation," a groundswell of missionary vocations swept the American student world. Thus by 1900 many students came into the seminaries from the undergraduate schools already interested in, and often committed to, foreign service.

The Student Volunteer Movement in its very first year, 1886-87, through campus visitation by Robert Wilder and John N. Forman, enrolled 2,100 volunteers. It is estimated that by 1945 some 20,500 of S.V.M. volunteers had served overseas. Until the Movement rapidly declined in the 1920s, it was a powerful force in the seminaries as well as colleges for missionary promotion, education, and recruitment.

The several student missionary societies in succession ceaselessly promoted knowledge of, and concern for, missions through meetings of the societies, the monthly Concert of Prayer, non-credit classes, lectures by visiting missionaries and board secretaries, and campus and public gatherings. Sometimes at their request their teachers conducted the courses or rendered other assistance. More often the students themselves instructed their fellows or led in group study.

Seminary professors produced very little of the literature used in mission study and promotion on the campuses. Secretaries of the boards were the major writers, especially Rufus Anderson in the fourth through seventh decades of the nineteenth century and his posthumous disciple Robert E. Speer beginning in the last decade of that century. Some of the fellow secretaries of Anderson and Speer in the American Board and the Board of Foreign Missions of the Presbyterian Church in the U.S.A. were also prolific writers. Secretaries of other boards wrote primarily histories of denominational work and promotional material. Biographies were perhaps the favorite study material, and throughout the nineteenth century the Memoirs of David Brainerd and of Henry Martyn stimulated vocations to service abroad above all others. Works by missionaries and the periodicals of the boards were extensively used. The activity of the Student Volunteer Movement stimulated regular mission study on the campuses in even a more continuous and systematic way than in the past, and led in 1902 to the formation of the Young People's Missionary Movement of the United States and Canada, which after some years became more inclusive in sponsorship and took the name of the Missionary Education Movement of the United States and Canada. Its annual publications were used in the informal groups on the campuses as in the local churches. Two years earlier in 1900 the women had established the Central

Committee for the United Study of Missions and in that year produced the first of its study books, Via Christi, a history of missions from the time of the Apostles by Louise M. Hodgkins. It was not until the establishment of chairs of missions in the schools that much literature of value began to come out of the seminary faculties and be employed in their institutions and in the churches.

Given the students' propensity to direct their own mission study, it is not difficult to understand why missions came so slowly and haltingly into the official seminary curriculum. During the first half of the nineteenth century there is only one instance of its admission. That was at Princeton Seminary. When the General Assembly of the Presbyterian Church in 1811 adopted its "Plan for a Theological Seminary", one purpose of the institution was said to be "to found a nursery for missionaries to the heathen and to such as are destitute of the stated preaching of the gospel: in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming qualified for missionary work." Foreign and frontier missions were thus explicit objectives. However, it was not until 1830 that the General Assembly added to the faculty a professor of Pastoral Theology and Missionary Instruction. His responsibility was defined as "using all proper means, by public lectures, and private interviews, to promote among all the students an enlarged spirit of pastoral fidelity, of Missionary zeal, and of liberal preparation and active effort for the advancement of the Redeemer's Kingdom." The professorship was intended to produce a parish ministry zealous for mission at home and abroad through whom the participation of the laity would be assured.

The published statement of intention well states what would be the underlying purpose of every chair of missions that would be established in American theological seminaries down to very recent years.

The spirit of the religion of Jesus is essentially a spirit of Missions; and, undoubtedly, one of the first and highest duties of the Christian Church, is to nurture and extend this spirit, and to make all her establishments tributary to its advancement. The importance, therefore, of connecting an institution of the kind proposed, with a Seminary in which a large number of candidates for the holy ministry are assembled, is obvious. Its native tendency, if properly conducted, will be to kindle among the rising ministry, a new and more fervent zeal on behalf of missions, to call forth, animate, and prepare larger numbers of missionaries, both for the foreign and domestic field; and, eventually, to diffuse, throughout all our churches more of that deep and practical sense of obligation in reference to this subject, of the want of which we have so much reason to complain, and the increase of which is so earnestly to be desired.

Charles Breckenridge was appointed professor in this chair in 1836, but three years later he was made secretary of the Board of Foreign Missions, and no successor to him was provided. The subject remained in the curriculum but it is not clear whether any person actually gave instruction. It disappeared from the curriculum in 1855, and it was generally forgotten that any American Seminary ever had had a professor of Missions.

The next instance of the recognition of missions as a proper academic subject was at Cumberland University at Lebanon, Tennessee, where in 1885 H.C. Bell was recognized as professor of Missions and Homiletics without pay, after this superintendent of the missions of the Cumberland Presbyterian Church had been giving series of lectures in the Theological School for some years. The name of the salaryless chair was changed to Apologetics and Missions in 1896. Unmindful of the claims of Princeton and Cumberland University, Union Theological Seminary in New York, which likes to claim so many "firsts", holds that it has the distinction of first introducing missions into the curriculum and can justify the claim on the basis of continuity and permanence, although the beginning was on a part-time basis. George Lewis Prentiss was appointed professor of Pastoral Theology, Church Polity, and Mission Work in 1873. However, missions received only a small part of his time and effort, and this was true also of G.H. Knox, professor of History of Religions, to whom responsibility for mission instruction fell after Professor Prentiss. It was not until 1918 that Union got its first full-time professor of Missions in the person of Daniel J. Fleming. Very briefly Union cooperated with Yale and Columbia Universities in attempting a School of Foreign Service for a few years after 1906.

Meanwhile missions had been creeping into the curriculum of various seminaries in the 1890s and '90s: Yale, Auburn, McCormick, Austin, Garrett, and others, so that President Charles Cuthbert Hall, himself a strong advocate of missions as a discipline and as a ministry of the church, could say at the Ecumenical Missionary Conference of 1900 in New York, "The study of missions is slowly rising to the rank of a theological discipline." Already William O. Carver had begun teaching in Southern Baptist Seminary at Louisville in 1896 and in 1899 had become the first full-time professor of Comparative Religions and Missions. The next year, 1901, the Divinity School of the University of Chicago added a Professorial Lecturer on Modern Missions, Alonzo K. Parker. The Yale chair was established in 1906 with Harlan P. Beach as professor and the Day Missions Library was founded. The Episcopal Theological Seminary at Cambridge instituted a professorship in 1907 with Philip M. Rhinelander as incumbent.

Robert E. Speer in 1902 published his book Missionary Principles and Practice, in which he advocates development in the United States of that Science of Missions, founded and promoted by Gustav Warneck in Germany as Missionswissenschaft. If there were such a science, there, of course, must be professors and

practitioners of it. The name did not find general acceptance, but Speer's advocacy of the discipline was effective. John R. Mott's generalship and leadership in forming a vast company of auxiliary agencies and in keeping missions in the forefront of student interest was beneficial to missionary academia. The World Missionary Conference at Edinburg in 1910 released a powerful impetus into American missionary circles. The reorganization of the Foreign Missions Conference of North America and the creation of the Missionary Research Library had some effect on furthering the cause of missions in the seminaries. American missions had now captured from the United Kingdom the numerical and financial lead in the Protestant enterprise. Churches now had to have a foreign mission board in order to appear to be in the mainstream of American religious life, and their seminaries tended to make a place for some instruction. There were enough teachers on the eastern seaboard to create a Fellowship of Professors of Missions of the Middle Atlantic Region. The establishment of the Kennedy School of Missions at Hartford Seminary Foundation marks the climax of the academic development which began with the provision of a professor of missions at Princeton Seminary by action of the General Assembly of 1830.

It is my impression, although I have not made a satisfactory investigation of the question, that there was a renewed effort to establish chairs of missions in the seminaries in the 1920s largely through action by mission boards. There was a dual origin of the concern of the mission agencies. The Student Volunteer Movement suddenly declined, and volunteers for service were so few that recruiting became necessary. There was an increasing coolness of students in college and seminary to missions and consequently there was great fear that in just a few years there would be a widespread loss of support on the part of pastors and laity. Foreign mission agencies were losing their freedom of action and were being imprisoned within denominational budget and promotion structures. It was hoped that professors of missions might help to stem the waning tide in the churches as well as reassert their old roles of recruiting missionary candidates and inspiring those who would be parish pastors. The economic depression which closed that decade ended further multiplication of teaching posts, and by the mid-1930s threw the whole Protestant missionary enterprise into reverse. World War II marked the end of the old order of overseas missions.

Mission teachers and scholars as well as field missionaries and board executives had the ground cut out from under them. New justification for the inclusion of missions in the seminary curriculum had to be found and the very existence of the discipline had to be defended. Our Association of Professors of Missions came into existence in 1950 not as an expression of the old missionary triumphalism but as an attempt to build a lifeboat for floundering brothers and sisters. It really marks the beginning of a new era rather than the climax of the older development. The biennial reports of the Association reveal the wrestling we have done over our reason for being, curriculum, and teaching methods during the past twenty-odd years.

NOTE. This paper has been written out of general knowledge and with reference to some of my own books and articles only. Therefore it has not been annotated and documented. There are no references to Roman Catholic mission teaching in the American seminaries, and some of the brethren may give information about this in our meeting. Our present fellowship and mutual action are one of the best features of the new era as there was scarcely any interaction in the previous time.

A RATIONALE FOR CHRISTIAN MISSION IN THEOLOGICAL EDUCATION

Roland Scott

1. Rationale by Models

We seek to establish a rationale for including Christian mission in theological education. This will not be attempted by an explanation of the principles which determine the theory and the practice of missions. A place can be found for that form of rationale, and certainly something of it will be detected in the process of this study. Principally, we shall seek to follow the educational method of determining models for the meanings desired. The concept of model should not be confused with symbol, description or replica. It is a way of dealing cognitively with an object, though, to be sure, the object has many aspects also of being a subject for study. When we consider missions in their objective character our dealing with them in more than symbolic, descriptive or theoretical senses is justifiable.⁽¹⁾ The theoretical nature of missions cannot be questioned, and philosophies of the practice of mission are numerous. But the theoretical element that is found unnecessary here is the philosophical stance from which the complete harmony of the parts is a reasonable expectation. Our theoretical considerations will not lead to the production of a unity such as a seamless robe, for we leave separations, gaps, or even apparently (as yet) unreconciled patterns which we can attribute to the nature of the human situation, as well as to the objective character of missions.

Models enable us to take thoroughly integrated views in quite limited spheres, since we are not required to put them together in a final and integrated form. This method does have value for the direction God has taken in history in the movement that starts with Jesus of Nazareth and the Christ reality which was revealed in the life, ministry, mission, death and resurrection of Jesus Christ, given in the New Testament and in the faith of the Church. That the New Testament is definitive, we should wish for the sake of unambiguity, to affirm quite positively.

What we would like to do, therefore, is to fashion mission with meanings and materials that give it distinctive shape and appeal. Consequently, while using the familiar materials of our Biblical, historical and theological heritage we shall give form to some meanings that can be constructed relevantly for theological education today. As such they can also be tested from time to time for the reality they represent, and be changed when necessary to meet the conditions of their use. The importance of change in the design and use of models should be emphasized and not simply assumed. The plurality of missions shows the nature of their changing character and none of us would

want to enter the scene without that condition being accepted.

Certain limitations of the study need to be stated. First, our Protestant bias is not one of intention, but arises from the personal lack of knowledge concerning the similar experience and understanding of the more extensive historical course of Roman Catholic Missions. Second, the graduate theological seminary in the USA is the educational field intended here, which does not include schools or institutes of mission or ecumenical studies.

Several models for the teaching of missions and related subjects have been used in theological curricula throughout this century. The increasing interest in missions and their place among the biblical, historical, theological and practical areas of seminary education have been notably measured in studies marking the course of USA ministerial training up to the middle of this century. The period was one of undiminished concern for the Christian missionary obligation, and the rising expectations of growing younger churches. The effects of the increasing tempo of events have yet to be measured adequately against the aftermath of Western colonialism and of Asian and African nationalism.

More drastically still the revolutions that in a number of old and new nations have dramatized the social forces tearing at the traditional fabrics of unity, challenging us to understand the values of Christianity for the newer nations, and the meaning of the Gospel of Christ for their people. The theological seminary, seemingly remote from the scene of such turbulent events and expectations, has in fact been in a direct sequence with them across the world because of the integrity of the missionary movement that included the seminaries in its self-understanding for the preparation of missionaries. Their student bodies, prominent among the groups affected by the rapidity of change, have reacted to and reflected on the moral currents that swirl around the globe today. Questions have naturally been raised concerning the adequacy of the older models of teaching missions in graduate theological institutions. Some, more practically perhaps, have proceeded to close the missionary era by a diminution, if not a termination of courses designed to instruct and motivate the American churches' ministry primarily represented in today's theological student bodies. The models are being changed by force of conditions beyond the reach of those who recruit for seminary enrollment, and those who strive to renew the curricula to meet the needs of the churches, their allied institutions and the vastly complex world of today's ministries.

Some of the assumptions underlying this introduction of the question of a theological and possibly a philosophical rationale for missions in current seminary curricula will be better known when this paper is presented to the 1973 meeting of APM. If the writer has assessed rightly the intentions of the program he can only admit to some apprehension that he may fail

in anticipating the results of the first two papers. Who is sufficient for these things? Having striven up to the final Quarter of his all too brief teaching experience in World Christianity, he recognizes still more the uncertain position from which he must negotiate with others in the teaching of missions. Above all, it must be apparent that he resorts to history, not to buttress present uncertainties, but to structure the form of the argument. It will concern models of teaching missions in theological and divinity schools as these have been constructed by the experienced teachers of the past. The purpose is to present a thesis of inclusiveness and comprehension for the subject area to which all in the Association will have unquestioned commitment.

A first assertion is that there can be no one way of teaching, learning and sharing in the experience as well as theory of mission. Obviously, it seems that the theological character of the educational enterprise largely determines the shape and movement of our teaching task. We are never free from a theological and a theoretical, not to say an abstract framework of all the skills we bring to the class room, student conferences, chapel and day-to-day interchange in the cafeteria, and occasionally in our own homes. Theology is there challenging us to a better comprehension and expression of the reality with which we are to deal. That reality is at once so intensive in its demands and at the same time extensive in its memory and hope, that we are never free from the obligation to engage it more clearly, and state it more adequately than ever before. This precludes our resting in any theological or practical shade while the Word of God comes to man in the heat of the day.

Several general models of teaching will be examined. Let it be emphasized only for their value to the relevance of missions for contemporary ministerial education. Perhaps these may be suggestive of something more that must follow for all who teach in the seminaries.

2. The Theological Model

The relation of theology to the concept of mission and the practice of missions has not been recognized by professional theologians to the extent of the assumptions with which missionaries have worked. Problems have been numerous, and they recur as, for instance, in the theological relation of church, mission and the world. The fundamental acceptance of the missionary obligation as a major concern can be noted in Protestant theology only in this century. Gustav Warneck at the beginning of the century, in his often reprinted historical work on Protestant Missions, called attention to the fact that "scientific theology has been hesitant to enter the missionary movement. Even though it has not made itself particularly conspicuous through actually opposing missions, it has nobly ignored them, and in consequence it has so happened that it has been neither enriched by them nor able helpfully to influence

them."(1) D. Gerhard Rosenkranz credits Warneck's work and its development by his pupils with the decisive direction given, particularly in Germany, to the study of missions. It helped to effect a change in the attitude of theological faculties.(2) But the attitude among missionary societies (and we may add the Mission Boards in the USA) has been notably slow in changing to an acceptance of theological formulations as essential to the missionary enterprise. That recognition, though belated, is more evident in the recent past in the study of missions than formerly, and helps to determine the attitude toward a possible theology of missions which ought to be formulated in theological education.

Some truth may be found in the charge of European missiologists that the Anglo-American enterprise has been too largely governed by "enthusiasm" and theological obscurantism. James Scherer in a concise summary of the situation a decade ago nevertheless pointed out that in Germany the followers of Warneck were not themselves always critically aware of their own presuppositions.(3) He saw a new congruence taking place in which "Anglo-American pragmatism and organizational skill were pooled with the continental theological perception and thoroughness, and both were internationalized."(4) This offers little hope, however, to the future of theological thinking in American seminaries where it is my impression that there is now more serious theological effort directed in the classroom to the self-understanding of the mission of the Church than existed at the time Scherer's article appeared. In fact, the internationalization has brought about a new direction in theology as it inheres in theological education today. In any case it would be difficult to deny Scherer's thesis "that neglect of clear theological principles by the missionary enterprise in the past is at least partly responsible for the impasse existing in many areas of missionary activity in the present."(5)

The purpose of determining a rationale for missions in ministerial education has its primary theological concern in relating God's work in Jesus Christ to God's world. It leads to fresh Biblical work in the effort to uncover and meet the new perceptions of mission with the light that is thrown on our situation by Biblical understanding and interpretation. What is more, the diversity of perspectives now rises from the experiences that so many have of the world which can by no means be simply classified as First, Second and Third without obscuring the variety and cogency of theological consideration from the men and women of Asia, Africa and Latin America. A place must be found for those who are conscious of their theological and religious milieu in non-western cultures, and are willing to accept the theological problems to which their native situations point. It must be accepted that these are as valid considerations for a church oriented theology as any produced by western theologians and missiologists. Here the problem of the relation of theology and culture becomes an issue not only for the eastern and southern churches of the world, but for the western as well. Theology today grapples with a cultural self-consciousness

that is being heightened in many areas. There is no place, then, for a strictly western theological formulation of mission, however historically deep its roots appear to go.

John Mbiti recently gave as his opinion that "probably the most regrettable mistake made in evangelism was to regard African religiosity as an enemy to Christianity." (6) To concentrate for a moment on Mbiti's concern for a Christian perspective in African cultures, we should note several things. He speaks with an increasing number of representative persons in Asia, Africa and Latin America who call for a fresh theological consideration of the existing cultural problems of Christians in these areas. Doubtless there are many who do not see eye to eye with them and Mbiti mentions and quotes them. Thus an African editor who commented on the consultation held at Makerere University on "African Theology and Church Life" opposed "the idea that Africans no longer want to accept Christianity on terms dictated to them by the western world." Mbiti should be heard in North America with his view that "African religion more than anything else" prepared the way "for the eventual rapid accommodation of Christianity in Africa, and for the present rapid growth of the Church in our continent." (7) He also sees the peril for the Church in becoming careless about the question of indigenous cultures whether at one extreme of admitting them so readily back into its life, or to the other of rejecting them entirely as in the past. He reaches a theological perspective in believing that every culture needs the saving, the comforting and uplifting powers of Faith such as Christianity offers. "Christianity is supra-culture," being grounded in and simultaneously transcending all cultures. The beyondness of Christianity must mean Christ, and the identity that counts is identity with Christ, not with any given culture. (8)

The changing design of a theological model for contemporary education in mission comes through the internationalization of the data that must be considered in any reflection and formulation. To a certain degree the western mission is immobile at this point, and mobility is found in the aliveness of Christianity among peoples with their indigenous roots. Theological education needs to be suffused with the sensitivity and awareness for those other cultures if it is to be realized in a living theological environment. Once it was "the missionary message" that gathered up the meaning of the Gospel proclaimed in the world. The Jerusalem meeting of the International Missionary Council placed it in the center of concern for Christianity in the western as well as the rest of the world: "Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the Ultimate Reality of the universe... for in Him we find God incarnate..." (9) As essential to the theological design of the present, for the Church in and to the world, is the consciousness of obligation and of sensitive relatedness which makes the message a living form for men and women, whether in East or West. We cannot do better than begin with the concept of "Mission in Six Continents" as was realized

after the ecumenical meeting at Mexico City in 1966. But it is soon found that descriptive directions are only the tools, and the living skills to follow them must lie in theological perspective. The combined impetus of ecumenical developments with the formation of the World Council of Churches the concern for a missionary identity in the greatly disturbed late colonial period gave new reason for the relation of theology and mission in theological education. John A. Mackay in his position both with the International Missionary Council and with Princeton Theological Seminary established recognition for what he called "Ecumenics" as a new discipline in the seminary, which was in fact "the keystone of its educational arch." In his A Preface to Christian Theology he had visualized the "new missionary role" of Christian theology at a time when the world was threatened with disintegration and secular theologies were beginning to appear.(10) Mackay saw the need for theology to abandon its scholastic isolation, in view of the decisive influence of the missionary movement of the last century and a quarter on the secular life of mankind.(11) The ecumenical and theological design of teaching has reached the point where one without the other cannot be fully conceived, and both in this connection have an impetus from the missionary movement itself.

3. The Historical Model

When Adolf Harnack published his Die Mission und Ausbreitung Des Christentums he thought it necessary to explain: "No monograph has yet been devoted to the mission and spread of the Christian religion during the first three centuries of our era. For the earliest period of church history we have sketches of the historical development of dogma and of the relation of the church to the state... But the missionary history has always been neglected, possibly because writers have been discouraged by the difficulty of bringing the material to the surface ... The following pages are a first attempt, and for it I bespeak a kindly judgment."(12) The relatively recent course of the modern missionary movements, with the growth of the churches resulting from them has presented a ready resource and design for teaching that few have failed to recognize. But the more difficult aspects of the learning process and the complexity of following the branches of the Christian churches that have reached out in thoroughly mystifying patterns, defy any simple reduction to an understandable design. Harnack's problem in the history of the church's mission was its burial "among legends; or rather," he said, "it has been replaced by a history (which is strongly marked by tendency) of what is said to have been enacted in the course of a few decades throughout every country on the face of the earth. The composition of this history has gone on for more than a thousand years."(13)

The historical problem for the modern missionary era is obviously different but it carries some perplexities of its own, not especially in sorting out actual events from legends, but in attempting to discover the designs of men and women in the

course of a divine commission which they believed themselves to be fulfilling. This aspect of the matter stands out starkly in the minds of students today when they try to see any purpose at all in human history with so-called Christian nations having entertained aggressive notions of their role in world history. This speaks of a day that may be gone for some contemporaries but not for many whose Christian design is a vastly troubled one. And missionaries have been a part of the troubling perplexity of it all. The degree that some of them were directly responsible for the foreign control, exploitation and even enslavement of peoples, is certainly open to question, though the suppositions are deeply resented by many who were subject to colonial power in one form or another. The problem of responsibility can only be alluded to here. It presents whole areas of insensitivity that cause us to hesitate before walking in that direction again.

The foregoing is the problem of a period, the latter half of the 20th century, which may last indefinitely so far as can now be determined. In the early 1920's a survey of Theological Education in America showed that 75% of the seminary programs examined included courses in missions, of which by far the largest number were in the history of missions.(14) It would be instructive to know what the proportion of such seminary courses now is, and what it may indicate.

The appearance in impressive succession of histories of missions and churches, written by those who at some time have been missionaries as well as seminary teachers, witnesses to the importance of understanding the missions and their related churches in historical relation. More work of this kind is certain to be done. O.G. Myklebust in his very impressive inquiry, The Study of Missions in Theological Education, adopted the historical method which, by the time he had completed it, was widely accepted as one of the most available forms of understanding missions. K.S. Latourette, whose enormous contributions to the history of the Church, not only during the modern missionary era, but in the growing oikoumene, held an inclusive premise for his historical labors. As Myklebust notes, Latourette was among those who advocated not only the study of missions, but of the "missionary emphasis" in the entire field of the history of Christianity. Church history was to be re-formulated as the narrative of the expansion of Christianity. "We are in great need," Latourette is quoted as saying, "of a fairly thorough reorientation in our study of the history of Christianity."(15) So apropos of our own intentions are his reasons that we must repeat them after some thirty years. "The change of focus which is demanded is so radical as to be almost revolutionary. It must take three forms. First, it must broaden the view of the student in such a fashion as to embrace the entire history of Christianity rather than confine itself only to the Christian Church. Second, from the very beginning, instead of being centered upon the Occident and especially upon Europe, the field of vision must be made to take in all the human race so that in each period Christianity is viewed as

belonging to the ongoing stream of the history, not of one segment of the human race, but of all mankind. Third, as an important corollary of the second alteration of perspective, much greater emphasis must be placed on the last four centuries and especially on the past century and a half, for, seen against the background of the world as a whole, it will become apparent that Christianity has been a growing rather than a waning force in human history."(16)

Further evidence of the relevance of the historical design for an understanding of the significance of missions in national development in Asia and Africa becomes important now. Thus John K. Fairbanks, a China expert at Harvard University, noted a few years ago that "little attempt has as yet been made to explore the impact of Christian missions on the country's (China) transformation - their external influence on the whole society, including side effects and repercussions not purposed by the missionaries."(17) Fairbanks states a historian's premise when he remarks that a "religious enterprise, like love and marriage, has its social significance quite apart from its personal values." More pertinent still to the scholarly occupations of professors of missions, this historian draws attention to the interest which missionary bodies "by nature" show in biography, the achievements of individuals who have gone before or who have seen the light. But they seem surprisingly uninterested in the historical influence of missions on the social scene." We could continue to add to the list of those outside the sphere of missions who have given scholarly attention to the effects of missionary existence and work on the social developments in nations now forming a part of the international community. Latourette's design of missionary emphasis is being repeated in the social sciences, possibly not entirely according to the missionary self-understanding of the time, but certainly with a positive attitude toward the movement generally.(18)

History presents a valid and viable model still for the meanings of Christian mission, particularly in the contexts of such developments as social change, acculturation and modernization.(19)

4. The Religious Model

Formulated in the outer world at the early part of the century, and finding its way as a consequence into the educational institutions, the religious mission of the Church is now being more explicitly formulated. It means that Christianity has a concern to convey its central truth and meaning to the conscious commitments of the people who represent the other religious systems. The fact that numerous Christian churches were spreading over the globe, encountering religious forces and meanings beyond the understanding of the modern West, presented Christianity with a unique opportunity for cultural and religious evaluation. With this situation in mind the Christian "message" was a quite self-conscious formulation. The extent of the academic use of this growing recognition was

varied, as were its curricular guises distinguished from the more specifically missions courses. Still, the study of comparative religions, for instance, lay within the theological framework as the attempt at a scientific but mutual understanding of the religions. In the ecumenical movement with its search for a unified expression of the Christian Gospel there was found a way toward a common approach to the contacts with the other religious communities and systems. The studies of the religions, including Christianity itself, were set in reasonable relation to the new fields of mission which were less and less under denominational control. The various academic forms of the relationships in the different religious studies as they were related to Christian mission may be found in Myklebust's study.(20) But since the inauguration of the ecumenical enterprise we appear to have little exact information showing how missions professors are themselves formulating the problems of religious encounter. A collection of subjects related to Christianity as religion can be recognized, with Christianity engaged in mission and in the conciliar relations of churches, while at the same time concerned with its relations to the other religions.

The great care with which the planning for the World Missionary Conference at Edinburgh in 1910 was carried out, by the efforts to gather the views of missionaries in many areas of the world regarding their experiences with men and women of other religions, is reflected in the reports and discussions of that first really ecumenical conference. It was missionary in every sense of the word, including membership, organization and operation. The arrangement of interests at Edinburgh 1910 was not programmatic, but was determined by the exigencies of the historical development of missions on a world scale. Such were the first of the systematic attempts to collaborate on the problems of the religious situations with which the missionary was daily engaged. Edinburgh 1910 brought together the unitive and the religious dimensions of missionary experience, both of them in relation to the thought and work of the Christian mission. At Jerusalem and a decade later at Madras, the International Missionary Council accepted this design of the missionary task with high priority given to the Christian Message and the Growth of the Church. Between the Jerusalem and Madras meetings the theology of the Word of God found its expression in Hendrick Kraemer's The Christian Message in a Non-Christian World, whose design for the relation of the Gospel to the religions, including Christianity itself, was better known and more used in the seminaries than any other for the two decades following 1938. Walter Freytag in a less extensive way dealt with the same problem as a professor at Hamburg.(21) It is notable that neither of these men found any reason to refer to confessional or fixed doctrinal statements. Freytag appealed to "the Biblical Answer," the Gospel for "religious man and Christian man."(22) The ecumenical movement was characteristically concerned with "the Christian Message," as Lausanne (Faith and Order) and later Jerusalem 1928 showed. Other similar concerns for the statement of the message can be cited with a common characteristic in its meeting with religion in the various cultural situations,

each structured and located differently. Through it all one purpose had seemed to transcend the plurality of self-understandings of the many denominational churches, now engaged in missionary enterprises but with an agreed commitment to the search for an agreed statement of the message. Kraemer's work revealed the lack of agreement, and theology was unable to have a consensus. At New Delhi in 1961 the World Council of Churches witnessed the shift from an exclusively western problem of Christianity and the relation of religions to the urgency of some Asian voices. Dialogue came on the scene as the design of the future.

The nature and movement of the religions of the world has come to have in our time not only a significance for Christian missions at the points of contact, but for the developing meaning of the oikoumene itself. Van Leeuwen showed one way in which the "world" nature of human life had been affected in the first instance by Biblical history, and later by the Eurasian, and finally by the changes of the non-western world as well.(23) He saw the Asian world dominated by the one ontocratic pattern of life, religiously structured in various forms of traditional beliefs and commitments. The oikoumene ceased at no time to have a far reaching significance, particularly with the modern phenomenon of technology being welcomed all over the globe. Missions might have lost their traditional appeal in some highly structured societies, but the modern spirit of the West still prevailed with its spearhead of technocracy. Dialogue had meaning for the current conception of the real meeting of religions, with Christians taking a leading part even in areas where Christianity was decidedly in a minority. The theological task of Christian mission in this eventful situation is only initially realized, but now with Asian and African voices taking a prominent and acceptable part in the religious dialogue something is being said that the West has to hear.

In theological education it would be hard to underestimate the importance of this growing field. A crucial problem for the Church in world mission arises again today in the appealing though attenuated offers of the other religions on western soil. No initiative is lacking with the representatives of these religions moving into the spiritual void and self-doubting of many in the West. A new field of religious contact in western society is open as never before, and the seminaries can ill afford to ignore its implications for ministries in American life. The counter-mission of the non-Christian religions is of course not new, but their "presence" in forms of new "spiritual" disciplines brings home again the meaning and reality of Christian missions for the churches of the West.(24)

5. A Dialectical Model

The latest model to emerge is a construct of the present situation in which views of mission become dialectical centers of emphasis with a wide range of concerns between them. We

refer to the positions outlined at the last meeting of the APM in 1972. It would be useless to ignore the theological interests alluded to there, particularly in Donald McGavran's paper, "What is the Church Growth School of Thought?" where he stated:

Church Growth thinking is poles apart from the theological rationale of mission which the ecumenical movement has promulgated during the last fifteen-years and which found such clear expression in the Uppsala document...(25)

Reference to this distinction with the later clarifications in McGavran's statement throw some light on the situation which now will probably have been further clarified at the Bangkok meeting of the Commission on World Mission and Evangelism. It would not be expected that we should at this point enter the debate, or what would be even nearer to the present purpose, attempt to integrate the dialectical positions that have been taken in various parts of the world, including Frankfurt, West Germany. For the design of conceiving of the world mission of the Church we need a model that accepts the premises of the developments that have had such significance in the last two or three decades, whether of the ecumenical movement of mission, or of the more missions directed movement known as church growth. The latter, as is well known, has a large degree of support among the conservative evangelical sections of the protestant denominations and agencies in the United States. Actually, the dialectical relationship is one being accepted in the formation of the new American Society of Missiology, where scholarly as well as practical assumptions are basic to the effective reasoning by dialogue as a method of intellectual investigation. For an understanding of the purpose of God for the world through Jesus Christ, the dialectical model can become the most relevant to the present situation, both in mission and in missions.

There is a Biblical basis and historical precedent for this design, though the present developments contain elements of novelty. If we accept the cultural and ethnic conditions within which the first expansion of the Christian Church took place, a vantage point is attained from which the dialogue among the movements and the churches of primitive Christianity can be witnessed. More than that, the two main streams show the possibility of including the movement that had its center at Antioch - where "the disciples first got the name of Christians"(26) - advanced with the dialectic as a presupposition. The apostolic authority around Antioch contributed to, but was divergent from the apostolic authority that held firmly to Jerusalem. It is essential in this present enquiry to make sure that we are not locked into such immobile positions that the value of exchange and mutual recognition for the Christian movement is lost for the present generation of Christians in lands where their identity, involvement and witness are preeminent for the growth of the Church. A freedom from the preemptive claims of western organizations is one of the urgent issues of this hour. Men and women in the Christian movements of Asia, Africa and Latin America hold in their identity and nascent

missiology the essential conditions for the ongoing mission of our time. A recent instance of this preemption and freedom from it is found in Ethiopia, where urgent attention is called to the assumptions of "the criteria decided by the donor agencies." (27) The Lutheran World publishes the first steps in the working out of the "interrelation between proclamation of the Gospel and human development" for the Evangelical Church Mekane Yesus. This Church protests the necessity of continuing to meet the criteria decided by "donor agencies in Germany and other countries," and asks "direct support for congregational work, leadership training and church buildings," all in the interest of the rapid growth of new church membership. At bottom, they say, the issue is due to the built up feelings among western Christians over the "injustice and exploitation of colonialism" and the overreaction on the part of "the wealthy western churches."

Decolonisation has for quite a long time now been a fundamental mission principle, whether or not the missions and missionaries in their present roles have been willing to practice it. Nevertheless, it continues to lie behind the protests of "third world" churchmen regarding the present role of the western missionary. So John Gatu, the general secretary of the Presbyterian Church of East Africa, joins many others in pointing to the feeling of foreign domination which inhibits rather than enhances the response to mission in both sending and receiving churches. (28) The issues cannot be discussed here. But the existence of the realities in contemporary mission must nonetheless be noted, where theology deals with the present world, reflecting on the meaning and interpretation of the Christian message in and to the mutiformity of that world. The dialectical necessity is apparent at a number of points, and can be neglected only by the obtuseness of theologies that ignore the human realities of the present situation.

While claiming resources and recognition of the social sciences for the work of missiology, we are required, now especially, to be concerned with the socio-psychology of emerging peoples and churches. E. Luther Copeland called attention to this dialectical dimension of the missionary problem, when he stated in 1972 that "there are indications that conservative evangelical agencies and their constituencies will repeat in broad outline some of the developments of the main line Protestants." (29)

One aspect of the dialectical status of missions is before us now as an institutional concern. It is the nature of church structures. It more nearly relates to the study of church structures in the Seminary than almost anything we do. Because they are a vital part of theological formulations the institutional forms of church life come close to the missionary nature of the Church. Two concrete aspects of the practice of mission and the training for it can be simply noted. Both are recent enough and sufficiently well known to enable us merely to refer to them. The missionary character of the patterns of conceptualization and application leave decisions for acceptance or

rejection up to a number of people.

First the study, "The Missionary Structure of the Congregation", opened the door wide to a variety of ministries so that its world-wide significance could be realized.(30) In similar ways the work of (professors) Hans Margull and J.C. Hoekendijk, though not directly related, pointed in the same direction.(31) Many joined, including theological faculties and students, in the search for meaningful structures, and a liberation from "morphological fundamentalism" in the churches.

In a much too summary fashion here the Church Growth Movement is recognized in this dialectical relationship, where it presents the most concrete aspect at present of missions in the form of movement for the expansion of Christianity. The basis was already prepared in the lessons being learned by missions in the late nineteenth century, particularly in the "mass" and tribal movements of Asia and Africa. Church growth was initiated also in the new Biblical perceptions awakened by a restudy of Roland Allen's works, and by the social scientific method of J. Waskom Pickett's mass movement studies in India.(32) The confluence of a number of forces identified by missionary thought and activity has produced a systematized examination and procedure, taking more and more into account the methodologies of the social sciences. Pickett's study in the 1930s, for which there is yet no parallel, was however carried out by the initiative and with the wide support of the ecumenically related churches. Nevertheless, there were in the entire complex of growing churches a number of ambiguities, which should surprise no one. McGavran's work, as Bishop Pickett recently has pointed out, (33) continues the meaning that was collected through those extensive studies, in some of which he participated. The Church Growth Movement seeks now to add new meanings from a wide range of similar experiences, thereby achieving an essential condition for it. That is the elaboration of its own theological basis, thus making the dialectical position more explicit. In theological education the model for teaching has to take account of the two main expressions in relation to missions, without breaking the unities achieved through many decades, and by holding different tendencies within the self-understanding of the Christian Church during the years ahead.

6. Conclusion

The theological curriculum is an organic function of the entire life and thought of the Church, limited by its teachers and its students, both within an institutional context. Missions, making a relatively late appearance in the body of theological learning, can expect further tenure only in the light of its contributions at various points. Much depends on the one who embodies the reality of the missionary calling, making it vital and progressive for the future. In this age when the continuities of history are less evident than the discontinuities, the Christian mission can all too easily become dysfunctional

in theological education, being rejected at points of its former acceptance. The attention that has been given here to models of learning and understanding is designed to reenforce the viability of method, theme and existential concern - all in the effort to make self-consistent and intelligible the spreading of the life of faith by means of the world Christian community.

Footnotes

1. Cf. R.P. Scharlemann, "Theological Models and their Construction" in The Journal of Religion (Chicago, Jan. 1973), p.69
2. Short History of Protestant Missions, 8th edition. Qt. by D. Gerhard Rosenkranz, "The Study of Missions in its Scientific Aspect" in Occasional Bulletin (New York, Sept. 1963) p. 1.
3. Ibid., p.2.
4. "The Service of Theology to World Mission Today" in Occasional Bulletin (New York, Feb. 1963), p. 2.
5. Ibid., p.3.
6. "African Indigenous Culture in Relation to Evangelism and Church Development" at the Consultation on Frontier Missions, Chicago, 1972, p.7.
7. Ibid., pp.5, 8, 9.
8. Ibid., pp.15-16.
9. The Christian Life and Message in Relation to the Non-Christian Systems of Thought and Life (New York, 1928), p.401 ff.
10. Op. cit., 1943, p. 24.
11. Ibid., p. 177.
12. In the Preface of the English edition, Vol. I (London, 1904).
13. Ibid.
14. Robert L. Kelly, referred to in The Study of Missions in Theological Education by O.G. Myklebust (Oslo, 1955) Vol. 2, p.66.
15. Op. cit., Vol. II, p. 64.
16. Ibid., p. 64.
17. "The Impact of Christian Missions on the New China" in Christianity and Crisis (New York, June 27, 1966), p.147.

18. Cf. Irwin Scheiner, Christian Converts and Social Protest in Meiji Japan (University of California); Paul B. Pederson, Batak Blood and Protestant Soul (Grand Rapids, 1970); Robert L. Rotberg, Christian Missionaries and the Creation of Northern Rhodesia (Princeton University, 1965). Also see Shirley Garrett, "China Missions and the Perils of Benevolence" in Worldview, May 1972.
19. Cf. God, Man and Church Growth, edited by A.R. Tippet (Grand Rapids, 1973), p. 188 ff.
20. Op. cit., Vol. I, p. 375 ff.
21. The Gospel and the Religions (London, 1957).
22. Ibid., pp. 37 & 42.
23. Christianity in World History (London, 1964), pp. 131-149.
24. Cf. Marvin Harper, Gurus, Swamis and Avatars (Philadelphia, 1972)
25. Proceedings Eleventh Biennial Meeting, Association of Professors of Missions, June 1972, (Chicago) p.9.
26. Acts of the Apostles, ch. 11:26.
27. The Lutheran World. Publication of the Lutheran World Federation, Vol. XX, No. 2, 1973; p. 187 ff.
28. "Should there be a Moratorium on Missionaries," Ecumenical Press Service, No. 22, Aug. 10, 1972 (Geneva).
29. Proceedings Eleventh Biennial Meeting, Association of Professors of Missions, June 1972, p. 65.
30. Cf. The Church for Others (World Council of Churches, Geneva, 1967).
31. Cf. Also The Church Inside Out (Westminster, Philadelphia, 1966)
32. Christian Mass Movements in India (Abingdon, Nashville, 1933)
33. In God, Man and Church Growth, edited by A.R. Tippet (Grand Rapids, 1973), pp. 5-12.

MISSIONS IN THEOLOGICAL EDUCATION: THE PRESENT SITUATION

Walter Cason

A Decade of Change

The rapidly accelerating pace of change in our world is a useful framework in which to look at what has happened in our particular subject. Ten years ago John F. Kennedy was President of the United States, the Peace Corps was strong, a Freedom March for civil rights and integration was being planned. An optimistic, expansionist mood was strong in America; we had moved beyond some of the fright of the cold war and had been somewhat successful in the Cuban missile crisis. The Bay of Pigs was past but the Gulf of Tonkin incident was yet to come. We were regaining technological confidence in "catching up with the Russians" in the space race, and had few effective competitors in trade.

New nations were being formed and were joining the U.N. There was considerable hope for "development" through traditional patterns of power and philanthropy. The U.N. had tried to deal with Katanga's secession from the Congo and the World Court was to consider Southwest Africa. The tragedies of Stanleyville, Biafra and Bangla Desh were yet to come, as was the Six Day War.

Higher Education in America was still in an expanding phase, and theological schools were a part of this. The Church growth of the '50s was slowing down, there was some concern when seminary enrollment dropped 5% in 1960 but all was said to be well by 1962.¹ Sociological analysis and inner-city ministries were popular;² Many worked on the assumption that man was a problem which could be solved. It was 1968 before Black Power was vocal, theological students often came to avoid the draft, and there was a desperate effort to re-structure the curriculum to be relevant and to give the student maximum freedom to do his own thing, thus reducing the required or core curriculum in missions and other disciplines. In the past two years there has been a severe economic drought in the churches as a whole which has been sharply present in the seminaries.³ A majority of seminaries are on a deficit budget and some are closing. At this same time some denominations are saying they need less pastors in American parishes, and are curtailing their general agencies and mission outreach. Those who think of missions as a "luxury", or even as a specialty item to cater to a few students, may view with regret continued expenditures in this field.

For many denominations there has been more change in the style of missional involvement in the past decade than there was in the previous 25 years. Some speak of a "post-Latourette" style of mission in a post-colonial world. Third world churchmen are now in places of authority from which some call for

particular stress on liberation and structural justice rather than the individualized service of a previous era. Foreigners come for brief terms of technical work rather than for lifelong involvement with a people. An indication of this trend occurred in missionary preparation about 12 years ago when a number of mission boards began to use short-term orientation at Stoney Point rather than the longer academic preparation available at some universities, theological schools and such specialized institutions as the Kennedy School of Missions and Scarritt College. Another measurable sign of change has been the intentional decrease by over 30% in overseas personnel sent by some of the "mainline" denominations. This has been counteracted by an increase of over 60% in the number of missionaries sent by more conservative groups.⁴

Few Protestant groups would claim to have changed more profoundly in this decade than the Roman Catholics. Ten years ago Pope John XXIII had completed his earthly ministry, having started the Second Vatican Council on its way. His successor had not been elected but new voices had been heard at the Council. The Dogmatic Constitution on the Church (Lumen Gentium) stressed the essential missiological thrust inherent in being the Church.

Decree on the Church's Missionary Activity stated that "Seminary and college professors should teach young people the true state of the world and of the Church, so that the necessity of a more intense evangelization of non-Christians will become clear to them and will nurture their zeal. In teaching the dogmatic, Biblical, moral, and historical branches, they should bring to light the missionary aspects contained therein. In this way a missionary awareness can be formed in future priests."⁵

Unfortunately this call for a general concern with missions was not picked up in the Decree on Priestly Formation, which treated missions, ecumenics and other religions as specialist subjects which should be available somewhere for those who were interested.⁶ A similar attitude to missions as an "ancillary subject" was maintained in the "Basic Scheme for Priestly Training" developed by the Congregation for Catholic Education in 1970.⁷ The U.S. Bishops' Conference directive on Priestly Formation lists "ecclesiology with its missiology" as one of the principal areas of faith to be included in a seminary curriculum and indicates that "all seminarians...should be given a certain general knowledge of the missions, or an introduction to the more fundamental questions of missionary theology."⁸ Available data suggests that this has yet to be implemented for this as for other ecclesial communities. Catholic seminaries are also caught with the large institutions built in the 1950s but very few vocations in the 70s, plus an acute problem of attrition as the trained priests leave the ministry at a rate of up to 4% per year.⁹

Clear signs of changing interests in specialized missionary training are to be seen in the rise and fall of institutions

or departments devoted primarily to this task. Among those which have grown since 1962 are: the School of World Mission and Institute of Church Growth at Fuller Seminary; the School of World Mission of Trinity Evangelical Divinity School; and the School of World Mission of Concordia Seminary in St. Louis. Prominent institutions which have ended this type of program include the Hartford Seminary Foundation; Scarritt College and the Lutheran School of Theology at Maywood.

While the "Rationale for Missions in the Theological Curriculum" is the topic for another paper, it should be noted that an understanding of varied goals and developments during the past ten years indicates divergent points of view regarding the reason for teaching missions in American seminaries. For some it is to present the challenge to all, so that a few may be chosen and prepared for their peculiar calling as overseas witnesses. This may be at least the rationalization of those who assure us that the challenge of mission is adequately covered by occasional chapel speakers, and the availability (somewhere else) of specific training for cross-cultural ministry. Provisions of this type are less satisfactory for those who believe that the church is One Body throughout the world which must have some self-awareness of its various parts; that the Great Commission requires all to share in the prayers and stewardship and concern for world evangelism; that our zeal for evangelism and social change in America will be enlightened by an understanding of similar tasks of mission elsewhere; and that our own faith will be challenged and our understanding deepened as we learn of God's work among peoples of other cultures and life styles. Those with this latter conviction will not be content to have missions as a peripheral elective or as a specialist subject available at a handful of post-graduate institutions.

The Questionnaire of Missions in Theological Education

The questionnaire was returned by 75 graduate seminaries and 20 additional colleges. While the 75 seminaries had a total of 59 full time missions faculty, there were 33 which had no full time persons and 11 which had no one at all in the field. During the decade this represented an increased faculty at 21 seminaries, a loss at 18 and a continuation of the same level (from none to three) at the other 36.

Eighteen seminaries offer no courses in mission at the present time. More courses are offered at 24 schools, less at 25, and the same number as in 1962 by 26. Missions is often a separate department but is frequently joined to Church History. It may also appear in the Biblical, Theological or Practical fields.

The continuation of an appointment in the field of missions was thought probable by 44 and unlikely by 26 professors. The subject seemed "secure" in the curriculum in the opinion of 43 and insecure to 20. The status of the missions (question 5)

seemed to have improved in 27 institutions and there were 27 which reported increased student interest (question 6). The status seemed lower in 29 institutions while 35 reported less student interest.

The trend to "replace" world mission courses with those on World Christianity, History of Religions, Ecumenics or similar topics was admitted by 22 respondents while 19 said such matters had always been supplementary to Missions but there was no question of replacing the mission thrust. Of the 27 who answered "No" to this question, quite a few said "not in this institution" or some equivalent of the Pauline "God forbid!"

The cross-cultural sending emphasis was basic to 26 programs and was given considerable emphasis by 16 others. At least 5 respondents indicated that they did not understand the question.

In a day when some seminaries have absolutely no required courses, some exposure to mission (or in some cases ecumenics or world religions as an alternate) is required in 37 of the 75 seminaries. Most estimate that 10-15% of the students elect other courses but 3 say over 60% choose additional mission courses and a further 8 say over 30% take more in this field.

QUERIES for those tempted to put too much faith in such a tabulation: (Numbered according to the Questionnaire)

1. One "full-time" person is actually a visiting assistant professor with other responsibilities. Another lists 3 in missions but one teaches Missions, another World Religions and the third handles Ecumenics.
2. Several remarked that their listings for 1972-73 were actually taught whereas those for 1962-63 were all those listed in the catalog. The number of courses offered means little when they are as diverse as First Aid, Buddhist Meditation, Linguistics and Roman Catholicism.
4. One answered that the position was secure but there was no full-time person in the field this year or ten years ago.
5. The status of missions is good enough for one school to offer a major in missions although they have no full-time staff.
10. Students must be interested in the seminary which brings in a different lecturer each year and still has 5% taking the electives. Even more remarkable is the seminary which offers no courses in missions but 10-15% of the students take them anyway! (And there is not even a cluster nearby)
11. A Dean who said the professor would not be replaced (Q.4) suggested that in the future the subject should somehow "continue to maintain itself and grow."

Footnotes

1. Christian Century, 79:1360 (Nov. 7, 1962)

2. Wagoner, Walter D., Bachelor of Divinity, New York: Association Press, 1963, p. 18 ff.
3. Christian Century, 88:91 (January 27, 1971), editorial
4. "The Missionary Retreat", editorial, Christianity Today, 16: 26 (Nov. 19, 1971)
5. Ad Gentes, 39. Many would caution, however, that what all are generally to do may be done by no one in particular. "Is it not when everybody has the task of closing a door that most often it is left open?" quoted in John Power, Mission Theology Today, Maryknoll, N.Y.: Orbis, 1971, p.203.
6. Optatam Totius, 16.
7. "Ratio Fundamentalis Institutionis Sacerdotalis", Articles 77, 80, 96, in L'Osservatore Romano, March 26, 1970; April 16 and 23, 1970.
8. The Program of Priestly Formation of the National Conference of Catholic Bishops, USA, Washington, D.C.: National Conference of Catholic Bishops, 1971, pp. 16, 92.
9. James, Allix Bledsoe, "Theological Education 1972", Theological Education, 9:34 (Autumn 1972)

THE ROLE OF MISSION STUDIES IN THEOLOGICAL EDUCATION

Charles W. Forman

Last year at the meeting of the Association of Professors of Missions, three papers were presented which set the stage for a discussion of the role of mission studies. One was a background paper by Pierce Beaver tracing the history of the teaching of missions in American seminaries. The second was a report by Walter Cason on the present situation and recent developments in mission studies in graduate Protestant seminaries of this country using material from a questionnaire circulated by William Danker. Finally there was a statement of the rationale for Christian mission in theological education presented by Roland Scott. The present paper is an attempt to carry further the discussion that was stimulated by those three presentations.

The first step that has seemed to be called for has been to expand somewhat the coverage of the questionnaire that was used last year. Seventy-four graduate Protestant theological seminaries responded to that questionnaire, which, while not a fully satisfactory number given the fact that there are one hundred and thirty-seven such schools in the American Association of Theological Schools, was still a large enough group to give some impression of what is happening to mission studies in institutions of that type. The seminaries presented a number of whimsies and anomalies in their answers to the questionnaire, as readers of Walter Cason's paper will remember. Nevertheless the over-all picture which they painted was one of wide-spread and well staffed programs of mission studies. Fifty-seven percent of the schools responding had full-time teachers and most of the remainder had part-time teachers in the area of missions. Presumably this can be taken as fairly indicative of the situation in the Protestant seminaries as a whole, though Walter Cason's warning, that the schools which are doing more may be the ones that are most interested in reporting their work, needs to be kept in mind.

If there was a weakness in the previous questionnaire it lay not so much in its coverage of the Protestant seminaries as in its neglect of other types of theological education. One such type is the Bible school and Bible college. Some Bible colleges are liberal arts institutions with a strong Christian emphasis, but most of them, like the Bible schools, represent really a form of theological education like that of the theological seminaries though not at the graduate level. Therefore they need to be kept in view when considering the role of missions in theological education. Only twenty such institutions were included in last year's survey. A further questionnaire was therefore sent out to nearly a hundred Bible schools and colleges listed in the study made by S.A. Witmer, The Bible College Story (Channel Press, 1962). The

schools selected were the ones which had an announced specialty in missions or a relatively large student body which would make it possible for them to provide missions courses.

One unexpected discovery in this process was the high rate of mortality among such schools. Even though these were the larger and therefore presumably better established institutions, over twenty percent of them had closed down during the twelve years since that study was published. However, forty-one schools filled out their questionnaires, a good level of response indicating either a very high interest in missions or a very conscientious set of administrators.

These responses combined with the twenty Bible colleges in last year's survey present a picture of vigorous activity and strong commitment in mission studies. Of the sixty-one Bible schools and colleges, forty-three have either full-time missions teachers or several part-time persons who would be the equivalent of full-time staffing. Some have as many as five or six full-time appointments. Of the remaining eighteen, all but two have part-time teachers assigned to missions. A few teach only one or two courses in the field, but most of them offer a considerable range of courses dealing with practical, historical and theological issues related to missions.

A new resource for information has appeared since these questionnaires were sent out. It is the book by Glenn Schwartz entitled An American Directory of Schools and Colleges Offering Missionary Courses (Wm. Carey Library, 1973). Schwartz cuts across the classifications we have made here and lists together colleges, Bible schools and theological seminaries where there is some teaching of missions. He reports on two hundred and eighteen such institutions. The course offerings are impressive. Some schools have thirty or forty courses in missions; most of them have between five and fifteen. There are some odd omissions of important schools and there is no information on the number of teachers or the prospective developments, but the work certainly provides the most complete survey available of the courses being offered in this field.

One group which was neglected both in Schwartz's book and in last year's survey was the whole body of Roman Catholic theological schools. Only one Roman Catholic institution was heard from last year. Consequently one questionnaire was sent to all the Roman Catholic institutions that are members of the American Association of Theological Schools, fifty seven in number. Twenty-nine, or over half, replied. Of these only five had any teachers of missions or courses in missions. (Two of the five were the Maryknoll Seminary, which is dedicated entirely to the training of missionaries, and the Catholic Theological Union in Chicago which was the one school contacted last year. Of the remaining three, two have part-time men in missions and only one has a full-time man.) The other twenty-two schools replying had no one teaching missions and no courses in missions being taught. In fact one school, though

a full-fledged M.Div. institution, returned the questionnaire with the query as to whether some mistake had been made in addressing such questions to them. Given the fact that over 80% of the schools replying had nothing to offer, it seems altogether likely that the thirty-two schools which failed to reply are equally barren in this field. The tendency of those who have something to report to do the reporting would support this assumption. Of course it should be recognized that many of these schools may pay some attention to missions in courses dealing with other subjects and some of the responses pointed out that they did this. And it should also be recognized that there has been a small increase in the total number of Roman Catholic missions teachers during the past ten years. But even so the situation of mission studies in Roman Catholic schools is far, far weaker than in Protestant seminaries and also far weaker than in the Bible schools and colleges. Evidently the pious admonitions of Vatican II regarding the importance of missionary understanding in the seminaries have had little effect thus far. The failure of that same Council to advocate the provision of specific courses and teaching posts in this field has resulted in a minimal advance.

We have no comparable questionnaire or survey to reveal the situation outside this country. O.G. Myklebust made his extensive survey over twenty years ago and the situation has changed considerably since then. It may be well, however, to recall his findings. At that time there were no professorships of missions in England except for one at the Selly Oak Colleges near Birmingham, a cluster of schools largely dedicated to training missionaries. Scotland seemed to have reverted to the teaching of missions by professors in the broader field of practical theology. Germany had professorships of missions in Tübingen, Hamburg, Mainz and Halle while elsewhere there were lectureships or professorships in which missions were joined with other subjects. Berlin, Heidelberg and Jena had nothing in this field. French Protestant seminaries had no chairs in missions and in Holland only the Free University and the theological college at Kampen were provided with a joint appointment between them in the field while the other universities presented courses in missions taught by men with wider responsibilities. In Scandinavia, Oslo and Uppsala had professorships in the field while Copenhagen and Lund had lectureships and Aarhus was considering one. In Switzerland both Basel and Bern had lectureships in missions, while other places like Zurich contented themselves with occasional lectures as the German universities did a hundred years ago.

There have been many improvements in the twenty years since this survey was made. For example Heidelberg has made a full time appointment and Aarhus has decided affirmatively for the position it was considering and now has an Institute for Ecumenical and Missions Theology. Other such institutes are found in Germany, Norway, Sweden, Belgium, the Netherlands, Great Britain and the United States. In Scotland, Aberdeen has developed an important center for mission studies, particularly African studies, and St. Andrews has made a full-time

appointment. Most surprising of all, the University of Birmingham has finally broken with the English universities' eschewal of mission professorships and has, in cooperation with Selly Oak, created such a position. In Asia and Africa, too, there have been advances in the recognition of mission studies and some appointments in the field, and recently in Japan the Union Theological Seminary has inaugurated a center for the study and teaching of mission. The old and damaging assumption that mission was a responsibility of only the European and American churches is gradually beginning to crack.

Along with these increasing positions for the teaching of missions there has gone a strong development of associations for the furtherance of this work. A number of national associations including the newly formed American Society of Missiology and the long established Deutsche Gesellschaft für Missionswissenschaft are active. Four years ago there took place the inauguration of the International Association for Mission Studies, an event which may be taken as marking the full flowering of this line of endeavor. The Association reported at its last meeting 191 members coming from all the continents. Europeans and Americans, as might be expected, make up the great majority of the membership, but Africa has 13 members and Asia eight. Australia and New Zealand on the other hand have only two and neither holds an appointment in mission studies, for the field has not really been recognized in that part of the world.

From these various developments it would appear that at least in Europe and America mission studies are in an exceedingly strong position and are more firmly established than ever before. Most of the replies to questionnaires from the American schools would support that conclusion. A majority of the graduate Protestant theological seminaries report that mission studies have a secure place in their curriculum and that they expect the present faculty to be replaced upon retirement. The few Roman Catholic schools which have teachers in the field expect to continue to have them and both they and all those who deal with mission in connection with other courses regard the field as holding a secure place even though a small one in future Catholic institutions. Catholic students in a proportion of three to one are seen as having a positive attitude toward mission though this is usually because of a general interest in "third world" problems. It should be recognized, moreover, that only half the Catholic schools replying have any student attitude to report at all. When it comes to the Bible Schools the positive response is overwhelming. Nearly all see mission studies as attracting the same or even greater interest than they have in the past and feel that they are sure to continue their faculty appointments.

Nevertheless, there is a subordinate strain of malaise and uncertainty which needs to be recognized. In a small group of theological seminaries statements are made that the current faculty in this field will not be replaced upon retirement or

that the subject is not secure in the curriculum. There are half a dozen Protestant schools replying in this vein to the questionnaire, quite apart from those which have never recognized the subject. A larger number of schools indicate that the status of the field has declined over the past ten years. Most disturbing is the report on student attitudes. Half the graduate seminaries replying state that current student attitudes toward the subject are negative or indifferent. Words like "apathy" or "reluctance" occur frequently in the reports.

These indications of disquiet need to be taken with much seriousness. The schools from which they come include some of the most important theological institutions in this country, institutions which a dozen years ago were among the liveliest centers of missiological thought. A prospective loss of even a small number of teaching posts is troublesome for a field which has never dealt in large numbers. The negative attitude among students is particularly disturbing when it is remembered that missiology won its way into American seminaries largely as a result of student interest and activity. During the nineteenth century mission studies were what might be called a "peoples' movement", carried on chiefly by students and for students on their own initiative. Professors of missions in theological schools are, with the exception of two in Europe and two or three in this country, a strictly twentieth century phenomenon, resulting from the student interest developed in the previous period. A negative attitude among students now can well threaten this growth. Given these facts it is evident that we need to consider seriously the reasons for the present uncertainty and what may be done about it.

The most obvious reason for it, seemingly, would be the uncertainty about many traditional Christian beliefs that exists in the churches today. The recent debates about "Salvation Today" revealed some of that uncertainty among older Christians and the great interest in Oriental mysticism reveals it among the youth. It would seem reasonable to expect that where there is uncertainty about beliefs there will be less interest in making beliefs known and hence less readiness to consider missions. This is supported by the fact that the Bible schools and colleges which represent on the whole a greater degree of assurance regarding traditional beliefs also represent in their reports a more secure place for the study of missions and a clearer determination to maintain the subject in the future. The insecurity prevails chiefly in the graduate Protestant theological seminaries where there is usually more questioning of beliefs.

Yet though the assurance in Christian beliefs doubtless has some relation to the assurance about interest in missions, it cannot be claimed that there is a complete correlation at this point. Uncertainties can be a reason for interest in and a desire to study a field rather than a reason to ignore it. Strong Christian beliefs can even militate against missions and the study of missions as they did for example among the strict

Calvinists of two centuries ago who were exceedingly strong in their Christian convictions but stoutly opposed to missions. In recent years the Roman Catholic schools have shown a slight increase in their attention to missions although they have experienced the greatest onslaught on their traditional beliefs of any Christian group. Far more directly and thoroughly than among Protestants, the traditional beliefs about other religions and their relation to salvation are being challenged by Roman Catholic writers. No outstanding Protestant theologians have written as radically and directly on this matter as Hans Küng and Karl Rahner. The results may have been devastating for many Catholic missions, as Prudencio Damboriena claims,¹ but they have not devastated Catholic mission studies. In fact they have led to a considerable amount of fresh Catholic study and debate.²

As missions and mission studies developed among Protestants in this country they at times grew most vigorously in situations of religious uncertainty. One thinks of the vigorous advance of Congregational missions during the 1880's at the very time when their mission board was being shaken by a dispute over whether all missionaries should be required to subscribe to a belief in the eternal punishment of the unconverted.³ The early years of the twentieth century which saw the rapid growth of mission studies and of professorships in missions in America, were not a time of great religious certainty but of flux and turmoil. New views on missions were being proposed, as in James S. Dennis' famous three volume study on Christian Missions and Social Progress (1897-1906). Robert A. Hume, the well known American missionary in India, wrote his Missions from the Modern View (1905) proposing that the aim of missions should be "that men in non-Christian lands shall make the same assumptions which men in Christian lands now make...whether men join the Christian church or not."⁴ In like vein the noted minister and editor, Lyman Abbott, claimed in 1910 that the new enthusiasm for missions was due

to the fact that the missionary movement had been freed from the 'grim doctrine of an endless hell for the unreclaimed heathen' and was now devoting itself to the introduction of a humane social order.⁵

Clearly this was a time when traditional beliefs were being questioned and yet mission studies were flourishing.

These facts suggest that the present problems of mission studies are not to be explained primarily in terms of the strength or weakness of religious convictions. We need to look further for an adequate understanding of the situation.

The most important source of present doubts lies, in my opinion, in the vigorous reaction against Western domination and Western initiatives that has come from the peoples of the Third World and more particularly from the Christians of the Third World and that has had an enormous impact upon the thought

and attitudes of Christians in Europe and America. The feeling has become widespread that missions are now outmoded. The supersession of the mission era by the ecumenical era is heralded and missions are seen as a form of colonialism which we must leave behind. For a generation or two now the theological schools of this country have been receiving students from the Third World in considerable numbers. These men and women have often expressed dissatisfaction with the way Western missions have operated in their homelands and American theological schools have absorbed many of their dissatisfactions. The experience has doubtless been a healthy one for the schools but it also doubtless has much to do with the negative attitude toward missions and mission studies.

The recent proposal for a moratorium on missionary personnel and funds emanating from some African and Asian churches has been the latest expression of this reaction to Western initiatives and the wide discussion of that proposal has probably added one more layer to the accumulation of hesitations regarding mission studies. At the same time many American churches have been awakened by the social turmoil in their immediate environment to the great needs that lie at their doorsteps and they have embarked on larger efforts in their own communities. This has meant that they could give less to world missions and there has been a consequent decline in the resources of some of the mission sending agencies, or at least a failure of resources to keep up with rising costs. As a result fewer missionaries are being sent out today and the feeling increases that missions are a thing of the past. It is hardly surprising in the light of all this that large numbers of students have become indifferent or antagonistic to missions and that some theological schools regard mission studies as dispensable.

The problems arise, however, only when mission studies are seen as inextricably linked to the traditional pattern of Western activity in the non-Western world. This link has been the common assumption in the mind of students, and probably of most theological educators, when they have considered mission courses and mission appointments. It is evidently high time now to raise strong questions about this link. Certainly mission studies took their start and their major development in connection with that Western-dominated view of missions. That is the base on which they have grown. But it is too narrow a base for their long term development. Missions themselves have been trying to break with that conception and mission studies should likewise be emancipated from it. At the Mexico City meeting of the World Council's Division of World Mission and Evangelism a decade ago the six-continent approach to mission was proclaimed and over a decade before that at Whitby the concept of partnership in obedience between the older and younger churches was adopted. The maldistribution of resources which plagues both the world and the Church has kept the partnership from being an equal one and has made the six-continent approach a rather chimerical ideal. But the break with the old outlook has been clearly demanded.

Mission studies, for those who have been following them, have been moving in the same way, though apparently theological education as a whole has not really awakened to this fact. There has been an abundance of attacks from among the missiologists directed against the whole Western-based idea of missions and the "salt water" ethos with which they have operated. Books such as Christian Missions and the Judgment of God by David Paton (SCM Press, 1953), Paternalism and the Church by Michael Hollis (Oxford, 1962) and Missionary, Go Home by James Scherer (Prentice-Hall, 1964) have exposed the damage that is done when the Western missionary is regarded, by himself or others, as the center of the mission. The important series of volumes entitled "World Studies of Churches in Mission" has examined missionary operations on almost every continent and has treated every area as an area for mission. The School of World Mission at Fuller Theological Seminary has been showing a strong interest in the missionaries sent out by Third World churches.

It is now generally accepted in mission thinking that there are in the Christian understanding of the situation no churches which ought to be regarded only as mission-sending churches and none that are purely mission-receiving churches but that the whole church is called to missionary action. The church is to be an outward looking community expressing God's love for the world. Titles of recent studies such as The Church for Others and the Church for the World (World Council of Churches, 1967) or The Church Inside Out (by J.C. Hoekendijk, Westminster Press, 1966), express the sense of the church's life which has dominated mission studies.

The more that mission studies can emphasize this wider range of concern the more prospect there will be of counter-acting the present sense of uncertainty. A wider approach does not mean any loss of interest in missions in, say, Asia or Africa, but it means that those missions will be set in a proper context. The only kind of mission which is appropriate for a body constituted as the church is, is a world mission. This includes West-to-East and also East-to-West missions, international, national and local missions. In this context the "salt water" ethos has a proper place. What is inadmissible is a mission which is exclusively international in its sense of the missionary calling, or, for that matter, one which is exclusively local, glorifying the local situation as the one in which Christians are really called to serve. Both local and international missions are indubitably needed but only if they are seen as part of a world-wide effort and their validity and importance judged in the light of the world context.

Given this view of mission studies it is clear that they must bear important responsibilities in theological education in this country. They are to make parochial American Christians into true members of the ecumenical church with its world-wide missionary calling. They are to open these Christians up to living with, rubbing shoulders with the plurality of faiths in

the world and learning what it means to express the Gospel in relation to such faiths, what styles of missions can be adopted -- proclamation, dialogue, service, etc. -- and the relations between these styles. They are to challenge the affluent, wasteful life-style of American churches and Christians in light of the world's needs, and to learn what it means to live in solidarity with the poor of this world. (A recent comparison of welfare payments in Connecticut with world income levels revealed that these assuredly hard-pressed welfare recipients had incomes among the top fifteen percent of the world's people.) They are to keep American people informed of the ways in which our national and business policies affect the rest of the world and what may be done about those policies. They are to analyze and report on the world-wide missionary work and the forms that work can and should take in an ecumenical age of partnership rather than domination.

In this last responsibility, that of analyzing and reporting on the mission operation, it should be recognized that when it comes to the analysis of mission in America there are many colleagues who are specialists in that field and who may be able to handle it better than can the person who is looking at the world as a whole. There are specialists working in urban training centers, action training centers, institutional chaplaincies and other such programs. There are experts in community organization, suburban church growth, Black studies and the like. In other words, when it comes to the American scene there are many people in American theological education better qualified than those strictly in missiology to handle the material. They should be regarded as colleagues in the common effort. Their work does not remove the need for the wider task of mission studies which has been described but supplements it in one crucial area. The missiologist may also offer courses dealing with particular areas of the church's mission, some with which he has a special familiarity, but these likewise do not cancel the need for his more all-embracing work.

The suspicion may be dawning by now that this approach to the place of mission studies puts little emphasis on the task of training persons for cross-cultural mission work, and that suspicion is well founded. The emphasis here is upon that role of mission studies which is relevant for all Christians, in fact really essential for all Christians in our present interdependent world. This is the important role for mission studies in theological education. Those students who are themselves planning to work in some mission operation beyond the confines of their own culture need this type of training just as much or more than any other Christians. They will also need beyond this some specialized skills, such as language skills or applied anthropology, and special bodies of knowledge, such as the religion and culture of the area in which they will be working. If a theological school has a good number of candidates for cross-cultural work and a large teaching staff it will be able to provide for these further specialized studies as well as the

more basic ones. (In the appendix two proposals for course offerings are set forth, - one limited to the more basic materials and the other going on to the training of cross-cultural workers.)

But, whatever may be possible in special developments, it is clear that mission studies have an essential role to play if theological education is going to produce the kind of Christians and church workers who are needed for the "global village" in which we now reside. Let us pray that we who are engaged in the field may be equal to the task.

APPENDIX

PROPOSALS FOR COURSE OFFERINGS IN MISSION STUDIES

At a Symposium held at Milligan College in April 1974 a committee was appointed to draw up guidelines for a curriculum for the training of missionaries in cross-cultural situations. The following subjects were proposed by this committee with the possibility that each of them could be covered in a single course or broken up into two or three courses depending on the number of teachers available.

1. History of Missions
2. Theology of Mission
3. Principles and Practice
4. Cultural Anthropology
5. Comparative Religion
6. Applied Anthropology
7. Traditional Religions
8. Church Growth Case Studies
9. Language Learning
10. Missionary Internship
11. Global awareness and World affairs
12. Spiritual formation and growth of the Missionary

The approach to mission studies suggested in the present paper corresponds in general to the first four subjects in the Milligan committee's proposal but omits the others since they are more specifically for the person going into cross-cultural mission rather than for the general student (or, in the case of no. 12, part of the whole work of theological education rather than limited to mission studies). A series of courses following the approach suggested here would look something like the following, allowing again for combining or dividing topics in accordance with the number of teachers and students.

1. History of Missions
2. The missionary calling of the Church) Corresponding to
3. The Gospel and the Religions) no. 2 above)
4. Social, Economic and Political issues facing the
World Church (corresponding to No. 11 above)
5. Issues of cultural diversity facing the World Church
(corresponding to No. 4 above)
6. Styles of mission work and their interrelation.
e.g. the relation between proclamation and church
growth or between social service and conscientization.
(corresponding to No. 3 above)
7. Mission structure and indigenous church life in an
ecumenical setting. (corresponding to No. 3 above)
8. Area studies as possible.

FOOTNOTES

1. P. Damboriena, "Aspects of the Missionary Crisis in Roman Roman Catholicism", in The Future of the Christian World Mission edited by William J. Danker and Wi Jo Kang. Grand Rapids: Eerdmans, 1971, pp. 73-74, 78-79.
2. Cf. for example Foundations of Mission Theology edited by SEDOS. Maryknoll, N.Y.: Orbis Books, 1972.
3. Lyman Abbott, Reminiscences. Boston: Houghton Mifflin, 1915. p. 173. The Reports of the Prudential Committee of the American Board of Commissioners 1880-1889 show a generally increasing number of new missionaries being sent.
4. Robert A. Hume, Missions from the Modern View. New York: Fleming H. Revell Co., 1905, pp. 32-33.
5. Paul A. Varg, Missionaries, Chinese and Diplomats. The American Protestant Missionary Movement in China, 1890-1952. Princeton University Press, 1958, p. 68.

MINUTES
of the
Twelfth Interim Meeting
ASSOCIATION OF PROFESSORS OF MISSIONS
June 10, 1973

1. The Secretary/Treasurer's reports were approved and received with appreciation.
2. The papers presented at the meeting were to be made available to all the members. The Secretary was asked to investigate the possibility of having them published in MISSIOLOGY: An International Review.
3. The next meeting of the Association was to be held on June 9-10 at Wheaton College, Wheaton, Illinois.
4. It was agreed that we would pay dues of \$25.00 to the International Association for Mission Studies.
5. At the motion of Ralph Winter, it was resolved:
 - a. That our Association go on record as approving a Second Edinburgh Conference to be convened in 1980.
 - b. That our Association refer the question to the Executive Committee of APM who, together with those members of the APM who are on the Executive Committee of the American Society of Missiology, were to investigate and report at the next meeting the feasibility of such a Conference.
6. The following received a vote of acceptance as new members of the Association

Bert Affleck, McMurry College, Abilene, Texas 79605

Lee I. Bruckner, 109 Hayes Lane, Cayce, South Carolina 29033

James Gamble, Southwestern College, 4700 Northwest 10th Street, Oklahoma City, Oklahoma 73127

Paul Knitter, Catholic Theological Union, 5401 South Cornell, Chicago, Illinois 60615

Paul V. Martinson, Luther Theological Seminary, 2303 Daswell, St. Paul Minnesota 55108

Robert L. Ramsmeyer, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, Indiana 46514

Tetsunao Yamamori, Milligan College, Milligan College, Tennessee 37682

MINUTES
of the
Twelfth Biennial Meeting
ASSOCIATION OF PROFESSORS OF MISSIONS
June 10, 1974

1. The Secretary/Treasurer's reports were received and approved. Regrets of not being able to attend the meeting had been sent by: Helen E. Falls, W. Richey Hogg, James H. Pyke, Calvin H. Reber, Jr., H. Gordon Van Sickle, William C. Walzer.

2. The following received a vote of acceptance as new members of the Association:

Regina Bears, Central Baptist Seminary, Toronto, Ontario

Carel Boshoff, University of Pretoria, Pretoria 0001, South Africa

James Buswell, Trinity College, Bannockburn, Deerfield, Illinois 60015

Richard de Ridder, Calvin Seminary, Grand Rapids, Michigan

Winston Elliott, Lee College, Cleveland, Tennessee 37311

Robert Fulop, Central Baptist Theological Seminary, 31st & Minnesota Avenue, Kansas City, Kansas 66102

Peter Hamm, Apt. 804, 1964 Main St. West, Hamilton, Ontario L8S1J5

Louis Luzbetak, Divine Word College, Epworth, Iowa 52045

Herman Tegenfeldt, Bethel Theological Seminary, 3949 Bethel Drive, St. Paul, Minnesota 55112

3. It was resolved that the Association would continue to pay \$25.00 as annual dues for 1975 and 1976 to the International Association for Mission Studies.

4. The following two changes in the Constitution of the Association were approved by unanimous vote:

IV. 2. Those three officers shall form the Executive Committee.

(Former wording: Those three officers, together with one person elected by each affiliated regional association, or appointed by this Association ad interim, shall form the Executive Committee.)

- V. MEETINGS: This Association shall convene annually, preferably in conjunction with the meeting of the American Society of Missiology. The time and place are to be determined by the Executive Committee. Other meetings

may be called by the Executive Committee by notifying the members in writing at least thirty days in advance.

(Former wording: MEETINGS: This Association shall convene ordinarily once every two years, preferably in conjunction with the meeting of the American Association of Theological Schools, the place and time to be determined by the Executive Committee.)

5. The Secretary was authorized to make other editorial changes in the Constitution to bring the wording in accord with the two changes voted by the members.
6. Several suggestions were made concerning the programs of future meetings: that information concerning new publications in our field be provided and/or exchanged; that reports be given on other important and relevant meetings which members have attended; that case studies be part of the agenda.
7. It was resolved that up to \$100.00 be spent for promoting the sale of the Proceedings of the Association.
8. It was resolved that the Proceedings, including the talks of the 1973 and 1974 meetings, be published and that the manner of publication be left to the discretion of the Secretary/Treasurer.
9. The following officers were elected for a two-year term:

John Piet, President
 Frank Kline, Vice-President
 John Boberg, SVD, Secretary/Treasurer
10. The following resolution was approved by the members present: It is suggested that a World Missionary Conference be convened in 1980 to confront contemporary issues in Christian world missions. The conference should be constituted by persons committed to cross-cultural missions, broadly representative of the missionary agencies of the various Christian traditions on a world basis, including adequate representation from all countries.
11. A vote of thanks was given to Wil Norton and Wheaton College for graciously hosting the 1974 meeting, to Charles Forman for his excellent paper and for leading the discussion, to the Executive Committee for their work of the past two years, especially for planning the programs of the 1973 and 1974 meetings.

ASSOCIATION OF PROFESSORS OF MISSIONS
Twelfth Interim Meeting

Financial Statement

INCOME:

BALANCE FORWARD from 11th Biennial Meeting	\$ 521.93
DUES RECEIVED	
1972-74	\$280.00
1970-72	52.00
1968-70	20.00
	\$352.00
Sales of Proceedings	111.00
Check Exchange (Midwest Fellowship)	2.00
SAVINGS BANK INTEREST	<u>20.08</u>
	\$ 485.08
	\$1,007.01

EXPENSES

Travel: R. Pierce Beaver ('72 meeting)	\$ 70.00
PRINTING <u>Proceedings</u> of 11th meeting	250.00
POSTAGE & SUPPLIES for 1972-73 (reimbursement to Catholic Theological Union)	38.83
DONATION: American Society of Missiology	250.00
DUES: International Association of Mission Studies	25.00
Checked returned	4.00
Banking Error	1.00
Check Exchange (Midwest Fellowship)	<u>2.00</u>
	\$ 640.83

INCOME \$1,007.01

EXPENSES 640.83

BALANCE AS OF: 6/1/73 \$ 366.18

Respectfully submitted,

June 10, 1973

John T. Boberg, SVD
Treasurer

ASSOCIATION OF PROFESSORS OF MISSIONS
Twelfth Biennial Meeting

Financial Statement

INCOME

BALANCE FORWARD from 12th Interim Meeting	\$366.18
DUES RECEIVED	
1972-74	\$ 45.00
1970-72	12.00
	<u>57.00</u>
Sales of Proceedings	3.00
SAVINGS BANK INTEREST	<u>17.26</u>
	\$443.44

EXPENSES

POSTAGE AND SUPPLIES	\$ 9.20
TELEPHONE	3.65
DUES: IAMS (1973 & 1974)	50.00
XEROXING (Concordia)	<u>9.25</u>
	\$ 72.10
INCOME	\$443.44
EXPENSES	<u>72.10</u>
BALANCE AS OF 6/6/74	\$371.34

Respectfully submitted,

John T. Boberg, SVD
Treasurer

June 9, 1974

THE ASSOCIATION OF PROFESSORS OF MISSIONS

Constitution Adopted June 15, 1954

Revised June 10, 1974

- I. NAME: The Association of Professors of Missions.
- II. PURPOSE: The object of this Association shall be to promote among its members fellowship, spiritual life and professional usefulness.
- III. MEMBERSHIP: Membership is open to all professors of missions and, by invitation of the Executive Committee, to other qualified persons.
- IV. OFFICERS:
 - 1. The officers of the Association shall be a president, a vice-president, and a secretary-treasurer.
 - 2. Those three officers shall form the Executive Committee.
 - 3. The officers of the Association shall be elected for a two-year term and they shall serve through the meeting of the second year or until their successors are installed.
 - 4. In the event that the president, through resignation or any other cause, is unable to complete his term of office, the vice-president shall succeed him.
 - 5. A vacancy in the office of vice-president or secretary-treasurer shall be filled by the Executive Committee.
- V. MEETINGS: This Association shall convene annually, preferably in conjunction with the meeting of the American Society of Missiology. The time and place are to be determined by the Executive Committee. Other meetings may be called by the Executive Committee by notifying the members in writing at least thirty days in advance.
- VI. FINANCES:
 - 1. Dues shall be paid on a two-year basis. The amount of the dues may be set at any legitimate meeting of the Association. Unless such action is taken the sum shall be the same as the previous two-year period.
 - 2. The secretary-treasurer's accounts shall be audited by the president at the annual meeting.
- VII. AMENDMENTS: This constitution may be amended at any legitimate meeting by a two-thirds vote of the members present.

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